

THE
True knowledge of a
mans owne selfe.

Written in French by Mon-
sieur du Plessis, Lord of
Plessie Marly.

✱ And truly translated into Eng-
lish by *A. M.*



AT LONDON,
Printed by I. R. for William
Leake, at the signe of the Grey-hound
in Pauls Churchyard. 1692.



*Aduenturez et
marchez auant.*

*Nicolaus F. H. de book
bought in London for
7th in June 1602.*



TO THE RIGHT
VVorshipfull, Maister Iohn
Swynnerton, Esquire: And to the
most vertuous Gentlewoman his
wife: All happines to them & theirs
in this life, and in the life to come
hartilie wished.



*His excellent Treatise,
(right Worshipfull) bee-
ing written in the French
tongue, by that honorable
and learned Gentleman,*

Monfieur du Plessis, appeareth by his
owne words, to be doone for the reforma-
tion of a mightie Atheist, who stood stif-
ly against the knowledge of God, & verie
deepe disgrace of Religion by him dailie
committed. In regard whereof, albeit hee
had commended to him his learned labour

The Epistle

of the truth of Christian religion, (able enough to stop the impious mouth of any blasphemers whatsoever:) yet he was the rather induced this way to deale with him, because by laying open the knowledge of a mans owne selfe, and the severall admirable testimonies hee carrieth about with him, Gods omnipotent glory might the more plainly be approoved, the immortallitie of the soule no way be able to be denied, nor the truth of Gods religion & his providence be at any time doubted of.

If wee looke vpon any curious picture drawne to the life: wee immediatly conceive, that the same was the work of some rare and artificiall Painter. If wee gaze vpon the goodly Monuments and stately erected Pallaces, full of arte, industry, & many exquisite perfections: wee presently apprehend, that some ingenious Maister was the contriuer thereof, and that it proceeded from a skilfull workman. If discretion, in censuring of these and such like things, dooth so sway our oppinions: what

can

Dedicatorie.

can wee then say , when beholding the world, and attayning to the knowledge of wonderful thinges therein contained, but that perforce wee must confesse and acknowledge , an higher cause and especiall Creator of them all ?

Let vs come then to Microcosmus, to the little world man, and enter awhile but into this kinde of consideration . Wee cannot be so absurd and blockish, but that we will graunt he had a beginning, a cause from whence he came, that it was not possible for him to make himselfe , but must needes come into the world by the help & meanes of some other.

This very consideration , guides vs to acknowledge a Father and Mother, frō whose loynes we proceeded, & that from them wee had the benefit of life. Arising thence by further gradations, wee attaine to intelligence of our prædecessors, & iudge by them as of our selues : that they had an originall as we had, and were not the first men in the worlde , but ascending up still

The Epistle

from Father to Father, wee shall finde in the end one Father of vs all, & that from him we had our first beginning.

Concerning that first Father of vs all, hee must also descend of one, or else bee eternall, or come of some matter like to God, or at the least be GOD himselfe. Which because he could not be, hee must needes haue some beginning, & be borne after some other sort, then they that did descend of him: wherein what can wee otherwise say, but that the Creator of the whole world must needes be his father? From this beginning wee can climbe no higher, but there of necessity must stay & conclude: that this first Creator of Nature was without beginning, and because we shall else haue no place to rest at, confesse him to be infinite and eternall. Thus the creature leades vs to finde out the Creator, and proceeding from one essence to another, attaines at last to the first essence, endlesse & euerlasting, as the spring and originall of all in generall, to wit, the
almigh-

Dedicatorie.

almightie and omnipotent great God.

Having thus attained to the knowledge of God by the creature, let vs now proceede to learne to know what the creature is: which beeing the whole scope and argument of the Treatise following, I will leaue the whole case to be resolved thereby, as beeing therein handled at full and very learnedly.

Now my humble sute vnto your Worship is, that in regarde of some breach of promise, concerning my Paradox Apologie, which long since you should haue had, but that the troubles of the time, & misinterpretation of the worke by some in authoritie, was the only cause why it went not forward: that you would please to accept of this excellent labour, not as in discharge of that former debt, because it being againe restored me, shall shortly come to answer for it selfe, but rather to looke with the more fauourable regard on this, first for the honorable Frenchmans sake, whose workes doe carry no meane com-

As

men-

The Epistle

commendation through the worlde: And next, for the unfained affection I beare you, denoting my best abilities of studie to your kinde patronage, so please you but to grace them with favourable acceptance.

The Treatise against Atheisme, written by the same Author, to the same person, and annexed to this learned labour of his, beeing likewise so lately come to my handes, I will (by Gods assistance) finish with what expedition I may, and entitle it to the kinde entertayner of this former, as beeing a booke most needfull for these times, wherein neuer enough can be sayde or written of that argument, so mightie is the multitude of blasphemous Atheists, and so dangerous their proceedings to Gods high dishonour.

I am loth to be troublesome by tediousnes to your Worship, because to the wise and iudiciall, I know a word is sufficient: the worke, my selfe, and what I can beside, I prostrate to your gentle interpretation, wishing to you, the vertuous Gentlewoman

your

Dedicatorie.

your wife, & hopefull issue, all those happy
blessings that this worlde can or may
affoord, & after the finishing of this frail-
terrestriall pilgrimage, a full measure
of eternall tranquillitie in the
Land of the living.

(. . .)

Your VVorships in all
trunesse of affection,
An: Mundy.

To

IR 1



To the Reader.

BY the iudgement of the best
and learnedst Philosophers,
as also by some apparant
prooffe in our owne selues, wee
finde, that our affection or desire
after any thing, is a quality pro-
per & peculier to the soule : for
from it onely are our affections
deriued, and thereby are we led
to the prosecution of whatsoe-
uer we can most couet. Now,
all our longings and desirous ap-
petites, are not euermore for the
best, albeit in our fraile iudge-
ments it may carry a wel seeming
likelyhoode : but too often we
finde

To the Reader.

finde it by wofull experience,
that we haue no greater enemies
then our owne affections, nor
fall into heauier daungers, then
those we are led to by our owne
wilfull follies.

To runne into particularities
of our seuerall appetencies, as
some after honour, others after
riches, others after temporarie
glory or applause, and others af-
ter vaine & friuolous pleasures:
would require a larger discourse
then this whereto I am limited,
and I should but follow the olde
track of custome, which almost is
handled in euery tractate. Yet
we find the nice natures of some
to be so scrupulous, that when
the liuer-veine of theyr corrup-
ted opinions is but toucht a lit-
tle,

To the Reader.

le, not launced or let blood for the better safety of their health : they fall into such extraordinarie fits, or rather frenzies, that no men are more condemned, then they that can soonest cure them, nor worse entreated, then such as best loue them.

And what is the maine impediment in those teachie humorists, but only a mighty assurance and ouer-weening of their own knowledge, and skilfull reach in all thinges whatsoeuer? whereas if theyr capacity of knowledge were brought to the true touch indeede, it would evidently appeare that they know nothing at all, at least not what they ought to know, and would best of all become them to haue know-
ledge

To the Reader.

ledge of . The ambitious man
pretends to know what honour
& height of dignity is; yet findes
his knowledge to be meere ig-
norance , vvhhen the miserable
downfall from his expectation,
teacheth him (too late) that a
meane estate had beene much
better.

The greedy scraping money-
monger perswades himselfe, that
his knowledge in managing of
worldly commodities , and bat-
tering for best aduantage by bar-
gayning, is as much as is needfull
and necessarie for him to be ac-
quainted withall , and that, that
is the onely reall substance of
knowledge indeede: but when
he finds by som crosse & change
of the world, as either losse at Sea
abroade,

To the Reader.

abroade, rapine of theeues at home, or some other casualtie (vvhwhereof there vvanteth no aboundance) that this vworldlie knowledge is indeede but witlesse folly, then hee can cry out with the Philosopher, that hee had much witte, but no knowledge.

The like might be said of the proude, enuious, wanton, Epicure, &c. all of them couering no other kinde of knowledge, but what best fitteth & agreeth with their sensuall appetites; to whom I aunswer with that learned Father Saint Ambrose; *That it had beene much better for them not to haue knowne at all, except they had attayned to true knowledge indeede.*

Seneca

To the Reader.

Seneca tells vs, that the looking Glasse was first made & inuented, for a man to come to the easier knowvledge of himselfe thereby. Nowe albeit we may gather somewhat concerning our selues, when we view our faces, proportion and the bodies liniaments therein: yet *Socrates* reached to a greater matter, and applied this beholding of our selues in a Glasse, to an euident enstruction of life and good behauiour. For, he would very often aduise his Schollers and follovers, to make a continuall vse of looking themselves in a glasse, to the end, that he who perceaued his shape to be comly and well beautified, might thereby learne to shunne all turpitude in manners, which would

To the Reader.

would much deforme and blemish so goodly an appearance. Moreouer, hee gaue them this further admonition, that vwhen any one did discern by the glasse, some want eyther of apt forme or comelines in himselfe, or any other impediment vvhich hee thought to be defectiue: that his labour and care should be the more industriously applyed, to recompence the lack of his outward wants and imperfections, with the mindes inward vertues & more splendant graces. Contrariwise, if the outward shape appeared Angell-like & goodly: to make the inward part thereto as beautifull in resemblance, by auoyding all occasions that may deforme it.

Vpon

To the Reader.

Vpon consideration (gentle Reader) of that which hath been before alleaged, happening so vvell on this excellent Treatise, vvritten in French by *Monsieur du Plessis*, an honorable Gentleman of the Kings Counsell, and gouernour of his Crovvne and Kingdome of *Nauarre*, being entituled, *The true knowledge of a mans owne selfe*, and therefore may the more aptly be compared to a Glasse, that guides a man to the knowledge of himself: I was the more desirous to bestow translation on it, that it might passe abroad to generall benefit.

And so much the rather was I thereto induced, because this Glasse hath a vvonderous difference from the other, which but deli-

To the Reader.

deliuer our outward shape and
semblance onely ; For this disco-
uers the inward parts of the bo-
die, from the very houre of con-
ception , to the latest minute of
life , vvith the manner of nour-
ishing , encreasing and growving
to perfection, and how the body
naturally liueth by his power &
organes, with euery sence, nerue
and faculty thereto belonging ;
likewise how the soule hath her
being in the body, approouing
the dignitie and immortalitie
thereof.

My humble sute to thee, in re-
quitall of my labour, and the in-
estimable benefitte thou mayst
gaine heereby : is, that thou
wouldst reade it with reuerence
and discretion , as a woorke not
meet

To the Reader.

meete for euery immodest iudgment. Let thy reuerence be to God, who hath so miraculously wrought for thee, and bestowed so many blessings on thee in Nature. Let thy discretion guide thee step by step, to a true and perfect knowvledge of thy selfe, by shunning those corruptions and vices that blemish & vvrong Nature, and embracing those excellent prescriptions heerein inserted, to preferue thee in a most tranquile & happy condition.

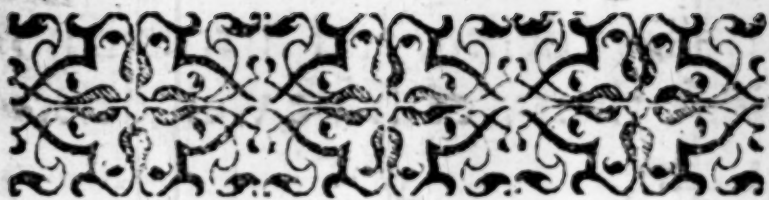
Last of all, for him that first in French vvrote it, and my selfe that haue made it apt for thee in English: we will refer our selues together to thine ovne construction, beeing loath to conceaue so vnkindlie of thee, as for

To the Reader.

a good turne to looke for any o-
ther then kindnes at the least,
which if thou canst affoord vs, it
is all we desire, and in trueth no
lesse then wee haue well deser-
ued.

Thine, A. M.





Errata.

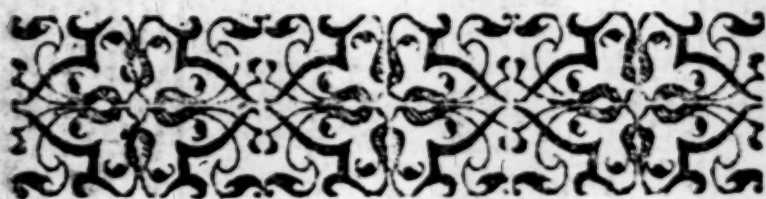
FOr dogs, read drugs. page, 1. line 6.

For Genues, read Gennes. pa. 34. li. 11.

For intestines, read intestines. pa. 52. li. 2.

For he, read the. page 53. line. 20.

For cerkitude, read certitude. page. 96.





The true knowv-
ledge of a mans
owne selfe.

IF great & excellent
spirits, tooke delight
to know and vnder-
stand the nature of
all kindes of Beastes,
trees, hearbes, dogges,
& other things, vvhich
God by his power crea-
ted, by his wisdom go-
uernes & maintaineth,
and in his liberal boun-
ty hath ordained to our
vse: surely, vvith farre
greater reason, vvee
ought to take some

The bene-
fit of the
knowledge
of a mans
owne selfe.

paines to haue knowv-
ledge of our own selues.

The knowvledge of a
mans owne selfe, auai-
leth, not onely for pre-
seruation of the bodies
health, but likewise to
moderate the vehemē-
cie of inordinate affec-
tions, which hinder and
impeach the health of
iudgement. And, al-
though it bee a matter
indeed very hard to ex-
presse, in regard of the
excellencie & inexpli-
cable maiestie therein
consisting, agreeing
with him that said, *Ex-
cellent actions are of great
difficultie*: Yet, for the
profit and pleasure

which

which may be gathered thereby, my good will shall stretch forth her vttermoſt abilitie. Our neereſt way then to attaine this intelligence, is in ſpeaking firſt of our chiefe & principall part, namely the ſoule.

The ſoule is a ſubſtance ſimple, hauing continuall agitation in the naturall bodie, poſſeſſed of parts capable to the actions thereof, and albeit (of herſelfe) ſhee haue powers and perfections: yet it is ſo, that while ſhee abideth within the bodie, ſhee hath no uſe vvithout her organes, and thoſe

What the
Soule is.

The vertues
of the soule.

parts of the bodie that
doe agree with her acti-
ons.

It remayneth there-
fore to know what ver-
tues are in the Soule; in
what parts of the body
she performes her acti-
ons; by vvhat meanes;
& how her vertues are
extended; with the full
effects of her strength.

The powers
in the soule,

The Phylosopher
numbers five seuerall
powers in the soule,
which are discerned by
offices, organs and ob-
iects, that is to say, those
thinges whereon shee
grounds her action.

The first of these po-
wers or perfectiones, is

called

called *vegetative*, which by the meanes of such thinges as doe preserue her, (namely, ayre, eating and drinking, sleeping and watching, rest and motion, euacuation of superfluities, and the affections of the hart nourishing the bodie,) doe giue increase, and power to beget.

Nourishment is made by the vertue of naturall heate, which conuersts the meat & drink into the substance of him that takes it. The organes & instruments which haue vse of this power in operation, are those parts of the body

Of nourishment.

appointed to receiue, change, and transport our foode : as are the mouth, the pipe or passage of the throate, the *ventricle*, the liuer, and the veines, which doe conuey the blood.

Howbeit, all the bodies parts doe serue to make nourishment, & conuert the seuerall aliments or sustenance into their substance : whereupon one vvell saith, that each part hath his peculiar power, to receiue, retaine, alter, and expell.

The manner of the
bodies nourishment.

The maner how the body is nourished, is necessary to be known,

as well in regarde of health, as also behauour, which makes mee the more willing to describe it, for all mens easier apprehension.

When the stomacke or *ventricle* hath receiued the foode, it locks it vp afterward, to heate & conuert it into a kind of white matter, which beeing so changed (according to his qualities) discends by degrees into the guts and bowels, certaine veines wherof doe sucke and draw the very purest & best substance, and so do cary it to the Liuer.

When it is grosse &

superfluous, it discends into the nether guttes, but when it is elaborate and refined by the Liuer, then doth it make some ample distribution.

Choller.

For, the *chollerick humour*, in the greatest part is with-drawne, & recciued into a little purse, cōmonly called *the purse of the gaule*.

Melancholie

Mellancholie, which is the very grossest and most earthy bloode, is sent into the *Spleene*.

Phlegme.

The part cold & dry, cōmonly called *fleame*, is dispersed by diuers proportions into the veines, according to the

oppi-

oppinion of many, the very best whereof the kidneies doe drawe to them for theyr nourishment, and the rest is carried by vessels attending on the bladder, whereof vrine is made in that part.

What else remaineth of this masse or substance, is transported to the hart, where the right *ventricle* thereof receiues and purifies it, to the ende it may bee conuenable and fit for nourishment.

Moreouer, one part of the bloode so receiued into the right *ventricle* of the hart, is deri-

Of the
blood.

ued vnto the left *ventricle*, & conuerted into the *spirits vitall* : So called, because by them the life & natural heate of the bodie is preserved, and so are the *animall spirits* of the braine made, which are the instruments of moouing and vnderstanding, and of those noble actions that conduct our life.

Againe , from thys right *ventricle* of the hart, is the blood distilled into the veines, and from them an apposition & commutation of them, is conuayed into our substance.

There are three seue-

rall

rall digestions made,
onely to perfect thys
nourishment : the first
is in the *ventricle*, which
vulgarly is called the
stomack, whē the food
is conuerted into mat-
ter dry and white: the
second is in the Liuer,
where the said matter is
altered, & takes a kind
of red colour: the third
is in the veines, where
this matter (already cō-
uerted red, and made
blood) is purified, thin-
ned, and heated, by the
vertue and warmth of
those spirits which are
in the arteries, & (as the
nature of sweat) doe
passe ouer the heads of

Three kinds
of digestion
to perfect
nourishmēt,

those

Natures instruction
concerning
our gifts &
graces.

those arteries, and subtilly is mingled with the blood of the veines.

Heerein truly nature gaue vs the lawe & example of communicating our graces, gyfts, and perfections, from one to another, for the arteries, which are the pypes appoynted for carriage of the spirits, where the finest & perfectest blood (regularlie placed vnder the veines, by poares & little holes almost imperceptible) doe make cōmunitie of their spirits with the veines, to the end that the bloode of those veines most cor-

siue

fine and cold, might be heated, altered, & subtilized by the meanes of those spirits : in recompence of which benefit, the veines doe impart theyr blood to the arteries, to moisten and temper theyr spyrites, which (without thys helpe) would be verie dry, burning, and too hote.

The like argument deriued from nature, vseth S. Paule, 1, Cor. 12. cōferring the offices of the bodies members, the vtilitie, dignitie and cōmunication of them, with the spirituall graces, which god hath di-

1. Cor, 12.

tribu-

The incon-
uenience of
the first di-
gestion, not
holpen by
the other.

distributed to euerie one
perticulerly, to make a
cōplete body, & an in-
tire church (as it were,)
the place is well worth
the noting.

Wee commonly say,
that the hurte or defect
of the first digestion,
cannot be corrected &
repaired by the other:
euen so, when the *ven-
tricle* dooth not iustlie
performe his dutie, the
matter which remay-
neth ouer-rawe or cru-
ded, can neuer ingen-
der good blood.

Therefore, such as
giue not due leysure to
theyr stomack to make
digestion, doe fill their

bodies

bodies with hurtful humours, abating and weakening the vertue of theyr stomacke, and likewise of theyr liuer: whence groweth Palsies, trembling or shaking of the members, age hastened sooner then should be, with blisters and bleanes, which deforme and much misshape the bodie.

Yet is not this all the inconuenience & hurt that ensues heereby, for if the blood be impure, the spirits made therof, cannot be cleere or noble, of which spirits, are vapours & fumes subtilly extracted & drawn

from

frō the blood, of which spirits are begotten and heated the left *ventricle* of the hart, & made like industrious & liue-lie sparkles, to giue heat and vertue to the parts of nature, as both proffer and produce theyr actions.

The opinion of some concerning the soule,

These sparkles haue been (by reason of their dignitie & excellence) in so great admiration, that diuers entred rashly into this errour, that those spirits were the substance of the soule: then the impure blood, badly digested, grosse and disorderly concocted can neuer be made

spirits.

spirites, nor by ouergrosse and impure spirits, can be doone anie noble actions, neyther can the soule be freeilie exercised in her offices, onely through their most harmefull hindrances.

For we see those men that are giuen to intemperancie, be commonlie sleepe, dull, of slender capacitie, not able any long while to contemplate, retaine, well conferre, or vnderstand the order, discourse, causes and effects of things, neyther what conuenance or difference is among them :

The hurt of
intemperancie.

nor

nor can they promptly or expeditiously apprehend and iudge the benefite or harme, which ensueth on any thing taken in hand, so great is the intemperance of the mouth.

Herac. Ephe.

Salomon.

Heraclitus the Ephestian, by impuritie of his feeding, became full of the Dropsie. Salomon saith, *that more perish by the intemperance of the mouth, then by the sword.*

Sixe things
not naturall
lie in vs.

Hipocrates numbers sixe thinges, which hee calls not naturall in vs, because they are no parts at all or members of the body, yet necessarie notwithstanding

to maintain life: which are ayre, eating & drinking, sleep and watchfulness, motion & rest, euacuation of superfluities, and the affections of the hart. Hee giues a rule whereby to know those things profitable for the bodie, as also the manner & order howe to vse them. First (saith hee) labour and moderate exercise of the body, meat, drink & sleep, all these things are to bee vsed in a meane.

The benefite of the first, is, that by moderate labor, naturall heat is excited and mooued,

The benefit
of labour.

super-

superfluities are consumed & expelled, which is a profitable thing before new viands be received. For even as hot water by the fires side becomes coole, when cold water is mingled therewith: so is digestion hindered, when the stomacke is charged vvith fresh receite of foode, not staying till the former haue taken his due course. Thys ought wee especially to auoyde, according to the rule which sayth: that the more vve nourish an impure bodie, the more we do offend & dangerously hurt it.

Those

Those labours & exercises, which do cause great agitation of the armes & stomacke, are most agreeable for health: but care must bee had of ouer great stirring, as well of the bodie as of the minde, immediatly after refection is receiued, for then we should rest, or keep our selues from immoderate moouing, because (in that case) the stomacke beeing too much stirred, it cannot intirely and fully make his digestion: For the little doore beneath in the stomacke, by thys ouer-hastie stirring, is

The hurt of
immoderate
exercise.

opened,

opened, & therethrough escapeth some matter vndigested, which fault (as already vvee haue said) cannot afterwarde againe repaire it selfe.

The qualities, measure or quantities, the kindes or sorts of food, the time, and the place for taking them, the cōplexions both of them, and those that receiue them: ought also to be diligently cōsidered & weighed, but them we doe referre to the Physicians, who haue therein prescribed very learned rules.

The benefit
of sleepe.

Sleepe is necessarie
for the preseruatiō of

health,

health, and then it best
agreeth with the bodie,
when the vapours and
fumes (both sweet and
profitable) of nourish-
ment, beeing in the sto-
mack, doe raise vp the-
selues to the braine, fly-
ding sweetly thorowe
the *ventricles* of the
braine, thickning and
mingling them-selues
vvith the braines natu-
rall coldnes : for, in dis-
cending, they woulde
hinder the course of the
motiue and *sensitiue* spi-
rits, and stop the con-
duits of vnderstanding,
and those nerues vsual-
lie seruing for motion.
Nor doe I without iust

cause

How sleepe
profits the
powers of
the Soule.

cause terme these vapours to be sweet: for if they bee at any time too clammie, sharp, dul, or slow, they doe then wounde the braine, and engender Apoplexies.

This rest serues to recreate the powers of the soule, it moystens the braine to beget new spirits, and labours for perfecting the offices of the *ventricle* & liuer: all which thinges at full it performeth, because the hart (therby) reuocates & drawes his heat to him. For those members which are farre off from the hart, do wexe cold by sleeping, as we

may

may note in the hands, head and feete: wherefore it behoueth to couer those parts better in the time of rest & sleeping, then whē we are awake, busied, and labouring.

This reuocation of heate and blood for the hart, works it selfe thus, the vapors being made cold by the braine, in discending, doe meete warme fumes cōming from the hart, wherevpon those vapours are chased to the exterior parts, and so the heate of the hart more amply is augmented: wherof, the hart, by the arteries,

How heate
and blood
worke for
the hart.

C.

like

An excellent
comparison.

like to a King, (willing to assist & furnish thorowly the indigences & wants of the liuer, and the stomach) makes his prouision and store of blood & heate, to help thē with supply in perfecting their concoctions, and offices of nature. And assuredlie, heerein we haue a liuelie example, of the well guiding, gouerning, & managing of a cōmonwealth: for the hart (as Prince and King) enricheth & furnisheth himself in the time of peace and rest, (commonlie called sleep) to the end he may in needful time

like-

likewise, distribute to the liuer and stomacke, such spirits as are sufficient for their working, which spirits do helpe, further and fortifie the naturall heate.

Truely, the first and chiefeſt office of a Prince or Gouvernour of any Country, is, or ought to bee, that his Subiects may liue in quiet, without vexation or trouble of incurſions, and theſts of enemies.

The ſecond office, is, that he take order they haue victuals and prouiſion, for their nourishment and mainte-

Three duties needfull in a Prince or Ruler.

naunce. And the third, is, that they should bee instructed in Religion, honest actions, & other necessary Artes, for maintenaunce of humane societie.

Conclusion
concerning
 sleepe.

Sleepe then is most necessarie, and serueth for euery one of these vertues in the soul, as in the office *vegetative* or nourishing, because it perfects digestion: and there is nothing more certaine, then that vncurable crudities doe come thorow lacke of rest & sleepe. For not onely by ouer-long watching, the food receiued cannot perfectly

con-

concoct it self, but likewise the vertue of the *ventricle* is feebled and vtterly ouer-throwne: as well through the charge & weight of the foode, as also that the nerues are made weake by the feeblenes of the braine, whence they proceede, and this debilitie is only caused by want of rest. It serues also in the power *appetente*: for the hart attracts his heate, and engenders great abundance of spirits, which are alwaies the cleerer, the more the bloode is neate and purified.

It profits likewise the

The power
appetente.

The power
Intellectiue.

power principal, which is the vertue *Intellectiue*, for hee orders his actions by meanes of the spirits in the braine, which touch & mooue the nerues, as well sensitive as motiue.

An apt com-
parison.

Adde wee heere to, that in sleepe, the substance of the braine is refreshed and moistened, which braine, (by too great drynes,) looseth his complexion, & the substance of the nerues cannot then wel performe their offices: iustly agreeing with the strings of a muscalle instrument, which if they be too dry, or too moist,

too slack, or too much
extēded, they can yield
no sounde of good ac-
cordance.

This place admoni-
sheth vs to speake of
dreames and fantasies,
which happen in the
time of sleepe, and are
nothing else but meere
imaginations, that pre-
sent themselves, vwhen
the spirits (which are
the instruments of our
cogitations) leaue their
orderly course, & con-
fusedly and irregularly
moue themselves in the
braine.

There are diuers sorts
of dreames, some being
called common & vul-

Concerning
dreames in
sleepe.

Diuers kinds
of dreames.

Example of
dreames, the
causes being
eident.

When the
cause of
dreames is
in vs.

gare, because that the
causes are eident : as
when in our sleepe, the
images and shapes of
things, which the day
before haue exercised
and frequented our co-
gitations, doe make a
tender and offer of the-
selues: as Iudges do of-
ten reuolue on theyr
law-cases: Scholastical
Diuines, on theyr rela-
tions & vrgent exami-
nations: Carters cal on
theyr horses: Sheep-
heards on their sheepe,
and so of others.

Sometimes the cause
of dreames is within vs,
as those dreames which
agree with the humors

aboun-

abounding & working in vs, and these humors doe induce imaginations: as sometimes, by the great abondance of phlegme beeing in the stomacke, a man dreams that he is swimming in a water: or by the weight & thicknes of humour in the stomacke or braine, a man thinks he is crowded, or down-pressed in his sleepe.

There be other sorts of dreames, which are many times predictions or fore-runners, of such things as are to ensue: but these dreames are not alwaies certaine, &

Dreames
fore-telling
things to
ensue.

they happē to persons, by reason of some speciall cōplexion or temprature remaining in them, or else by gyft of diuine perfection : as naturally some one is more enclined to poesie or musique, then another.

Examples
concerning
dreames.

Many especiall examples haue beene noted, as namely the Phisition of *Augustus*, who dreamed that the Tent belonging to the sayde Prince, should be spoyled : whereof he aduertised the Emperor, who immediatly did withdraw from thence, and soone after it hapned,

that

that the enemy came & set vpon it, spoyling & destroying all that was in it.

And Cicero, who dreamed of Octavius before hee knewe him, that hee should be the Prince of that cōmon-wealth. And a souldier at *Genues*, who dreamed that hee should be deuoured by a Serpent, and therefore, on the day he should haue bin shipt away thence amongst others, he hid himselfe in his house: where, by the inconuenience of a tumult, vvhich happened that day in the Citty, he was

slaine

Diuine
dreames or
inspirations.

slaine by a bullet, which came from a peece named a Serpentine.

There are other manner of dreames, which diuinely are sent to mē by inspirations, or annunciations of Angels: such as were the dreames of Iacob, Ioseph, Daniell, and such like. Such doe neuer happen vpon light affaires or occasions, but in cases of importance: as for the gouernment of GODS church in Kingdoms and common-weales, for order and obseruation therein to be kept: Which kinde of dreames are

alwaies

alwaies certaine. There be others deuillish, as the dream of *Cassius*, whereof *Valerius* writeth.

Deuillish
dreames.

Wee haue then spoken sufficiently (for this time) of the manner how we are nourished, which behooueth the more to be vnderstood, for our better preservation frō intemperance: for when wee giue no leysure to Nature, to make her concoctions and transmutations, the receptacles of the bodie doe fil themselves with hurtfull humors, which rotting within vs, doe engender very dangerous diseases: confide-

The hurt of
intempe-
rance.

ring

ring that the free and liberall course of the animal spirits, which are the chiefeſt and verie neereſt instruments, or organes of our vnderſtanding, are hindered by the colde fumes of the ſtomack, which the doe mount vp into the braine.

Encrease
of nourish-
ment.

The augmentation of nourishmēt differs onlie, according to the time & quantitie of the creature, for there is a power, which in a certain time cauſeth in the creature a iuſt quantitie, according to his kinde: to wit, when it increaſeth through all

his

his dimēſions, as length, largenes, and thicknes in al parts, which works it ſelfe about ſiue and twenty or thirty yeeres. In this time nature receiueth moſt ſubſtance by what ſhee takes, which ſhee looſeth not by emptying her fumes & excrements, for then is the heate naturall in greateſt force.

Galen ſaith, that after this iuſt quantity is confirmed in the creature, the action of nature growes to weaken, becauſe the pipes & veſſels of the body, waxe to bee more dry then before: but we ſay that

When Nature recea-
ueth moſt
ſubſtance
to her ſelfe.

Example
how the bo-
dy is increa-
sed.

it is the ordenaunce of God, who hath constituted and limitted to euery creature a tearme and date, vntill vvhich time hee should increase.

Euen as wee behold the flame of a lampe, to be nourished & maintained by som clammie drines which is in it : in like manner the bodie of any creature, hauing life and vnderstanding, hath som especial good humiditie, fat and ayrie, which commeth of the feede and essentiall beginning of the body, & disperseth it self throgh all the parts, wherein is

caried

carried this viuifying & celestiall heate, holding together, & still nourishing this heate, which humiditie once consumed, immediatly that heate is quenched.

This humidity is (by little and little) vsed & perfected by this heate, and as the measure and proportion of this humiditie is diminished in vs, the naturall heate groweth to be the more weakened.

And albeit that thys best and primitiue humiditie, be so maintayned and nourished, by that which wee take in eating & drinking day

When naturall heate decayeth in vs.

by

by day, yet whatsoeuer exceedeth, or goes beyond that iust substance, is held to bee most impure. Like vnto wine, which while his first force & nature is intire, he wil very wel beare some small quantitie of water: but if often, & houre by houre it shal be so commixed, he will in the end loose all his strength.

Example
conceruing
our life.

Vpon the like termes standeth our life, for that which we take and receiue daily in substance, doth not so naturally nourish this viuifying heat, as the first and originall humidity.

For

For note heereby how naturall death cōmeth, which Aristotle sayth to be, when the heat naturall is extinct: that is to say, when the primitive & originall humiditie (pure and intire) is consumed.

Death not naturall, hath many other causes, to weaken and impoverish this primitive humiditie, vvhich is sweet, pure, and temperate of it selfe: As by drunkennes, gourmandizing, immoderate lubricities, and other excesses of all sorts.

Great pittie then is it, that in respect our life is

Death naturall according to Aristotle.

Death vnaturall, occasioned by many causes in our selues.

but

but short, and that day by day it attracts & gathers from diminishing; that yet through our own barbarousnesse & inhumanities, (worthily termed worse thē those of the *Cyclops*) we should accelerate and hasten our end, onely by intemperance, and diuers extraordinary kinds of excesses. The augmentation is then made by the same organes, & by the same naturall heate that our nourishment is.

Concerning
generation.

Generation hath his parts properly ordained by nature, & may be thus defined. The

power

power of engendering, is that wherby the creature is (as it were) remolded, and renewed for preservation of his kinde: that is to say, of the common essentiall forme, beeing in manie distinct and singuler parts.

The manner how the fruite is formed in the matrixe of a woman, is thus. When the matrix hath receiued the seede of man and woman together, first of all the matrix, like to a little Ouen, (moderatelic made warme) doth dry & sweetly harden outwardly the two seedes

Howe the
fruite is for-
med at the
first,

togea-

together : and makes a thin skin about it, such as wee see about the hard shell of an Egge, which skinne or membrane, is made to keep and continue the sayde seede, softly and sweetly boyling within it, only by abundance of fine and subtile spirits, which naturally are in the same seede.

The offices
of the mem-
brane.

This mēbrane, wherin the seede is kept and enclosed, is principally made of the Womans seede, which is more soft, and lesse thicke or massie, because it is extended with more facilitie then the other.

And

And not onely is thys membrane made to cōtaine the seede, but it is also for other vses beside: for thereon are placed and imposed infinite veines & arteries, to the end that by them the menstruall bloode might be caried, for the nouriture and encreasing of the fruite, which veines & arteries haue their originall, not only of the spermaticke vessels, that is to say, those which draw, prepare & carie this seed, but likewise of a great truncke or veine, planted and rooted on the liuer.

This skinne is (as it

Of y veines
and arteries
of the mem-
brane.

were)

were)folded and wrapt about the matrix, to the end the sayde matrixe might giue warmth to the fruite round about.

There is in this wrapper or membrane, many small threds of veins or arteries, which spreading and extending themselves one among another, doe constitute and make two veines and two arteries, and in the midst of them a conduit. These veines and arteries, like rootes of fruite, beeing planted in the seede, doe make the nauil: where, by the first sixe dayes, nature cloatheth these

Howe the
nauill is
made, & in
what time.

strings

stringes and threds of
veines and arteries, and
the seede softly boyleth
in his folder. Then a-
bout the seauenth day,
when the nauill is for-
med, and these veines
and arteries ioyned,
through them is drawn
the blood and spirits, &
caried & mingled with
the saide seede, for for-
ming of the principall
members. For in thys
enuelopper there are
diuers entries, like the
entring into some little
vault or seller, in which
entries or concauities,
they are conioyned to-
gether, & (thorow those
vaultes) the little rootes

The places
for the liuer,
hart, and
braine.

doe attract blood and spirit. And while the seede thus heats & boileth, it is made like three litle bladders or purses, which are the places for the liuer, the hart, and braine.

There is then drawn along by a veine proceeding from the nauil, some thicke bloode, as nourishment, vvhich thickens & shuts it selfe into the seede.

How the li-
uer is for-
med, and
what it is.

The fore-said veine is forked, and alongst one of those braunches passeth this blood, and settles it selfe to a thicke substance: behold then how the liuer is formed.

We

Wee see by experience, that the Liuer is nothing else but thickened blood, grown hard together, and this liuer hath many smal threds, which serue to attract, retaine, change and expell, according as vve haue before declared.

Alongst the other branch of this veine, is formed a gutte or passage, which soone after, carieth, contriueeth and fasteneth the bowels or inwards, to the backe of the creature, and it is a vessell where-with to sustaine the veines, wherein prospereth the verie purest part of

How the
bowels are
fastned to
the backe,

How Dia-
phragma is
formed.

blood, in the smallest intestines or inwards, and so conueies it to the liuer. In like manner, amongst the same brāch, the stomach, the spleen, and the bowels are formed. So whē the liuer is perfected, he makes an assembly of the smallest veins; as of little rootes, and by their assembling is made a great veine on the vpper part of the Liuer, which vaine produceth some high braunching forth, whereof is formed *Diaphragma*: to wit, a strange rounde muscle, lying overthwart the lower part

of

of the breast, seperating the hart and lites from the stomacke, with the Liuer and the Spleene. And so is made a part of the bones belonging to the backe, and there be brāches which shoote out some-what lower, whereof is also formed the rest of the said back bones.

Of the back bones.

The arteries dispersed from the nauill amongst the seede, doe tende toward the ridge of the back, & by little and little haue a place designed, for forming and engendring of the hart. These arteries doe drawe the hottest and

The forming of the hart.

most subtile bloode, whereof in the little purse (therfore appointed) is the hart engendered and formed: vvhich hart is a solide flesh, hard and thick, as is most conuenable for so very hott a member.

The harts
nourishmēt.

The great plant or veine, extends & goes iust to the right *ventricle* of the hart, onely to carry and administer blood for his nourishment: and beneath this veine, ariseth or springs vp another vein, which carrieth the purified blood to the lites, made subtile and hote, onelie to nourish and keepe it

warme

warmed.

At the left *ventricle* of the hart ariseth a great arterie, which carrieth the *spirits vitall*, formed of blood by the heat of the hart, thorow all the body. And euen as by the braunches of thys great trunck of veines, the blood is conueyed thorowe all the bodies parts for nourishment thereof: So by the boughes or armes of this arterie, are the *spirits* likewise caried thorowe all the bodie, to furnish it with *vitall heate*. And doubtlesse, the hart is the beginner of *vitall heate*, without

A comparison worth the noting.

The hart is the beginner of heat vitall.

which, the other members can not produce their actions, neither can theyr nourishment be duly made.

Vnder this artery of the fore-said left *ventricle*, springs vp another arterie, which serues to carry the sweet ayre frō the lungs & lites to the hart, to refresh it: and likewise to recarry the ayre, beeing first made warme by the hart. So then, whē of these two *ventricles* of the hart, are those veins brought forth which doe intend to the lites: of the subtile bloode (vvhich is transported by this

veine

veine of the right *ventricle* of the hart,) is the lungs and lites formed and made, and so successiuelly all the height of the body, is made by these arteries & veines, which are conueyers to the spirits and bloode, whereby nature fullie makes vp all her building.

Soone after, the brain, which is the place and seate for the very noblest functions and offices of nature, is formed in this manner. A great part of the seede with-drawes it self, & is receiued into the third little purse before spe-

Howe the lungs and lites are formed, & consequently the height of the body.

The forming of the braine.

The skul of
the head.

cified , heereof is the
braine cōposed, where-
to is ioyned a couer-
ture, hard and dry by
force of naturall heate,
like vnto a tile in a for-
nace, & that is the skul
of the heade. So the
braine is onely made of
the seede , to receiue,
conserue & change the
spirits , which are the
instruments and causes
of voluntary moouing,
and of vnderstanding:
it behoueth then that it
should not be made of
vile or simple matter,
but of the aboundance
of seed, fullest of spirits.

Novve, euen as the
veines are bredde in the

liuer,

liuer, and the arteries in the hart : So are the nerues in the braine, which are of the nature of the braine, viscuous, clammy and hard. Nor are they holow, like the veines and arteries, but solid & massie : except those two that are called *Opticke*, which doe cōuey the spirits of the braine into the sight of the eye.

From the braine descends the marrowe in the chine of the backe, and there is great difference, between the marrow of the other bones, and this heere spoken of : for the marrowe in

The nerues are bred in the braine, as the veines in the liuer.

the

The marrow in the chine bone of the back.

the other bones is a superfluitie of nourishment, engendred of blood, ordained to nourish and moisten the bones, but the marrow in the chine bone of the back, is engendered and made of the seede, appointed for producing of the nerues *sensitive* and *motive*.

Howe the fruit is nourished in the wombe.

V Vee may (by that which hath been saide) in some sort knowe the beginning and fashion of our humaine bodie. V While the fruite is in the wombe, it is nourished by blood, attracted at the nauil, because the fluxes ordinarie to

women, do cease when they become great, and the infant drawes abundance of blood for his nourishment. The superfluous blood is deuided into three parts: of the very best & purest part, is the infant nourished in his mothers bellie: the other part lesse pure, is caried to the breasts, and conuerted into milke: the third and last part, like slime in the bottome of a marish, is discharged in the birth of the child.

The times of the infants beeing in the wombe, are discerned in this sort: and the bo-

The deuision of the blood into three parts, and to what vses.

Male chyl-
dren more
perfect then
female.

An admira-
ble secret, &
worthy (wth
great reue-
rence) to be
regarded.

dies of male chyldren,
are euer more perfect
then the female, for the
seede whereof the male
is made, is hotter then
the other.

The first sixe dayes
after conception, the
seede boileth, resolueth,
and becommeth as an
egge, making three lit-
tle bladders or purses, as
before wee haue decla-
red.

Nine dayes follow-
ing, is the attractions of
blood, wherof are made
the liuer and the hart:
and twelue dayes after
the afore-said sixe and
nine dayes, is the liuer,
the hart, and the braine

to bee seene and discerned. Then eyghtene dayes after, are the other members formed: these dayes nūbred together, are fortie and fiue, and then when the members are formed & discerned, the fruit begins to haue life, for it hath som feeling: wher vpon it is saide, that about the fiue and fortieth day, the soule is infused into the body.

Hipocrates giues a very good rule, speaking in this manner. The daies from the conception, to the perfection & intire forming of the members, beeing dou-

Hipocrates
rule frō the
time of cō-
ception, to
deliuerance.

bled

bled, doe declare the time of the childs stirring: and those dayes trebled, doe shewe the day for his deliuerance.

So then, if the infant haue his members and parts perfect the fīue & fortieth day, he will stir at ninetie dayes, & shal bee borne the ninth month. This rule is ordinarie in male Chyl-dren, but the female tar-rie longer.

Of the po-
wer Vege-
tatiue, and
how it nou-
risheth and
increaseth
the body, as
also main-
taineth kind

It is as easie likewise to iudge, howe much the power *vegetatiue* is necessary, which pre-serues and maintaineth (by his offices) as vuell the whole frame, as the

fingu-

singular parts there-to belonging: that is to say, by nourishing and augmenting, it maintaines the seuerall parts, and by generation preserues and supplies the state of kind. Euery one ought to know thys, & reuerence these gifts of God in nature, vsing them lawfully, and to the benefit of humaine societie: For it is no light offence, to be excessive and dissolute in these thinges, wherein likewise if we keep not a meane and measure, there dooth ensue horrible paines, not onely temporal, but also eter-

nall.

How nature
admonish-
eth vs to be
continent.

Our selues
the greatest
enemies to
nature.

nall. Indeede Nature
admonisheth vs to bee
continent, and if shee
woulde not bee de-
formed in the beginning,
shee would haue no o-
ther power vsed in ge-
neration then is neces-
sary: but we destroy al,
by vaine lubricities, in-
constant & inordinate
meanes, decaying Na-
ture in her very selfe.

Ouer and beyonde
this, the dilligence, arte
and care, which nature
appointeth to engen-
der, preferue and per-
fect the infant in the
wombe of his mother:
aduiseeth vs to preferue
and bee respectiue of

kind.

kind. It is then great in-
humanitie, rage and fu-
rie, if one part do grow
offensive to another :
for we see by the arche-
tecture of nature, the
fashion, the seate, the
order and vse of euerie
seuerall part, that there
was an infinite power
in the Creator of thys
frame and peece of
workmanshippe, by so
great wisdomed ordey-
ned and compalled, by
vnexpressable goodnes
liberally furnished, and
prouided of all thinges
for norishing & main-
taining the same.

Doubtlesse, whoso-
euer sees not & vnder-

The infinite
goodnes of
God in our
bodies fra-
ming.

stands

Howe the
order of the
seuerall po-
wers is to be
considered
in theyr of-
fices.

stands these things, hath
lost the light of true
sence, and is more de-
generate to humaine
nature, thē Nabuchad-
nezzer when hee be-
came a brute beast.

And in truth, the or-
der of these powers is
worthy consideration:
for (as hath beene said)
the power to nourish,
maintaines the distinct
and singuler parts: the
power of augmentati-
on, giues them a iust
quantitie, that is to say,
greatnes, largenes and
thicknes: the power to
engender. preserues &
supplies kinde. I say (in
repeating it againe) that

this

this order cleerly shews vs, that there is an eternall GOD, who by his infinite power created these natures, & by his incōprehensible vvise-
dom assigned thē their offices, and seperated their effects, as we may behold that euery one begetteth a thing like to himselfe. For these kindes are guarded in their cerkitude, and by a certaine law and manner are these liuing creatures produced: and not confusedly (without counsell) mingled & confounded in their kindes.

We should consider

An absolute
prooffe of
God against
any Atheist
whatsoever.

and

A note concerning christian dutie in vs toward God, in regard of al his diuine gifts bestowed on vs in nature.

and acknowledge God in nature reuerently, we should esteeme the actions of nourishing, giuing increase, and supplying by generation, as diuine gifts and graces, the abuse whereof is punished by most horrible paines. VVe see drunkennes, licorish feeding, & grosse gurmardizing, to bee the causes of murders, circumuentions in iudgement, trades, traffiques and merchandises, of beggeries, and miserable ruine of goods and lands, of wretched diseases and sicknesses, as well corporall as spiri-

tuall.

tall. As for lubricities
and immoderate thefts,
we see the euils and in-
conueniences ensuing
thereby, to be great, &
in greater persons then
one woulde wish to see
it: wherat those of bet-
ter vnderstanding re-
ceiue no mean discon-
tentment.

The second power
of the soule, is called
sensitiue, it is that wher-
by wee discern our se-
uerall actions, and it is
an excellent and neces-
sarie benefite to man:
not only to search and
seeke after his liuing, &
a certaine place wherein
to confine himselfe; but

Of the po-
wer Sensi-
tiue, being
the second
power of
the soule.

like-

Of the exterior sences, beeing five in number.

1. Sight, & howe the same is wrought in vs.

likewise for many other offices requisite in humane societie. Thys power is deuided into sences exterior & interior.

The sences exterior are five, namely Sight, Hearing, Tasting, Sent or Smelling, and Touching, & these five sences are discerned by theyr offices, seates or organes.

Sight is the sence whereby vve beholde colours and the light, which things are proper objects to the sayd power: and this perception is wrought by the meanes of certaine

spirits

spirits, comming from the braine by the *optick nerues*, into the apple of the eye, wherein there is a christaline humour, which receiues (as by a glasse or mirrour) the kindes & lusters of colours, and likewise of the light.

We gather also hereby, the greatnes, figure, number, motion & position of bodies, yet not singularly and properly so, but likewise these things are known with and by helpe of the other senses.

Aristotle beeing demaunded, considering we haue two eyes, wher

Aristotles
answer con-
cerning our
two eyes.

fore all thinges which we behold, do not seem double to vs? the answer he made thereto was thus. That because the nerues of the eye, are seated betweene the place of their originall, and the eye, where they meete together like the forke of a tree, therefore the spirits vnited there together, doe make the obiect seeme but one thing onely.

Of the in-
ward organs
of the sight,
and what vse
they serue
vs to.

The interiour organs then of this power, are the spirits assigned to that office, and they are transported by the *Opticke nerues* into the eye, whereof the exterior

is the eye. This power
serues vs to knowe the
heauens, & they moue
vs to vnderstand, the
power and wisdom of
so great a GOD: to
know also the elemēts,
and them seuerallie in
their natures, to the end
we might make electi-
on of the fairest, and
leauē the deformed. In
sooth, there would ap-
peare, no great diffe-
rence betweene life and
death, if we shold haue
perpetuall darknesse:
what a wonderful ble-
sednesse then is it, and
more then our frayle
thoughts can stretch
vnto, that GOD hath

Small diffe-
rence be-
tween life &
death, but
by the be-
nefit of sight

Platos oppi-
niō, to what
end our eyes
are giuen vs.

giuen vs this gift, name-
ly, the light?

Plato saith, that our
eyes are giuen vs, to in-
struct vs in the know-
ledge of God, whē we
behold the cleerenes of
heauen, with his regu-
ler and ordinarie moti-
ons: for this admoni-
sheth vs (whether wee
will or no) of the buil-
der and maker of the
world, of his great po-
wer, wisdom, & coun-
sell, and of the admira-
ble and eternall light,
whereof we shall haue
ioy after this mortall
life. This power hath
his seate in the humour
christaline, shut vnder

the

the bal of the eye, which humour shineth of his owne nature : and the nerues thereto deputed, doe carrie the spirits, which attain to the boule of the cirkle, that shewes it self in the eyes to be of diuers colours.

These spirits the giue life to the eye , and are as a little flame, resembling the Celestiall bright beame , and giueth strength & power to see. The names , the matter, the qualities, & the seat of the balls and humours of this member, wee leaue vnto the Phisicall Anatomists: but properly and pecu-

Where the sight hath his seate and abiding.

Of the spirits that giue life to the eye.

Aristotles
iudgment of
the eye.

liery, by this sence wee
apprehend the light &
colours, for, as Aristotle
sayth, the eye can see
nothing, but onely by
his colour, which colour
is the qualitie of
a commixed body, participating
of the light.

A question
concerning
the sight of
the eye.

One demaunds, how
those things offered &
apprehēded by the eye,
or whether so euer it
addresseth it selfe, are
thereby percciued? the
common aunswere is,
the light beeing in the
colour of the thing
scene, spreads and extends
his beames thorow the
ayre, and thys light
formes an image

The answer
worth the
noting.

in

in the eye, as in a mir-
rour, because that the
beame when it findes
the eye, redoubles it self
& gathers together, &
so the image is made:
as wee shall see the Sun
beame, entring by a cre-
uise or crannie into an
obscure place, when it
settles it selfe vpon any
hard thing, as on a wall,
it engrosseth & redou-
bles it selfe, as is very ea-
sie to be noted.

An excellent
comparison.

If the light bee over
violent, it may hurt and
offende the eye, as wee
may see by the flash of
lightning: and any co-
lour that is too excel-
lent, cannot suddenlie

How easlie
the eye may
be offended

and perfectly be discerned, but it raiseth some debilitie in the sight, as we may see likewise by snowe : but questionlesse, the whole nature of the light is full of meruailes, and can neither be perfectly explicated, nor sufficientlie vnderstood.

The manner
how colours
are truly discerned.

The kinds or images of whatsoeuer colours, are not perceiued at all, but onely by the means of the aire, or the water, as we may note, when one offers a thing too neer vnto the eye, then the beholder doth not plainly see it, for assuredly, the light which is

in

in the colour , is very feeble , and a man cannot see or discern it, without some distance, yea, and very ample meanes of it selfe. And it is also to bee vnderstoode, that the eye neuer sees any thing , but according to a direct line, and that the shapes or images which come into the eye, doe carrie the figure or likenes of a Piramides , which figure is seated in the thing scene, and so in a direct sharpnesse renders it to the eye.

The commodities of this sence are euident, as well for the knowledge

The true
capacitie of
the eye in
sight.

The bene-
fits which

E s

of

the sence of
sight yeel-
deth.

of God, our search for
safetie and assuraunce,
our willing preuention
of perrils and inconue-
niences: as also for our
choyse and election, of
those things which are
beautiful and fayre, and
leauing them, which in
themselues appeare to
be ill shapte and coun-
terfeit, & God knowes
what confusion would
happen in our life, if we
had not this happie
and gracious power of
sight.

2. Of Hea-
ring, & the
organs ther-
to appertay-
ning.

Hearing is a Sence
wherby we apprehend
sounds, which sence is
garnished outwardlie
with an organe ample

enough

enough for entraunce,
but crooked and ful of
windinges in descen-
ding, to the end that by
little & little, the sound
might gather it selfe to-
gether in the organe:
for otherwise, if the
sound entred violentlie,
& altogether, it would
greatly hurt the power
sensuive.

Sounde is a qualitie,
onely cōming from the
fraction of the ayre,
which is made whē two
bodies large and harde
do beat against one an-
other. This fraction is
made in the ayre, as wee
may easily see, when we
throw a litle light stone

What sound
or noyse is,
and howe it
makes it
selfe.

vpon

vpō the water, it makes an appearance like litle circles, in turning and entring into the water : and euen as in small & narrowve Fountaines, those circles beat often against the walls, and so redouble them selues : euen so in places which are cauernie, vaulty, or in forrests that are well furnished with Trees, the ayre comming frō such hollow breakings, doth very audibly and perfectly redouble the sounds.

Of the
means wher
by cyther

The meanes wherby any such sōūd or noise is apprehended, is the ayre, for thereby is the

sound

sounde carried to the hole or buckole of the eare, and is there entertained by another interior ayre, tempered by diuers sweet spirits, only thereunto naturallie ordained, vvhich (against a litle thin skinne spreadde ouer the hole,) renders back againe the sounde; as wee see the skin doth vpon a drum or tabour.

This sounde made against the saide thinne skin, by the spirits tempered of the sweete naturall ayre, is conuayed by the nerues (for that seruice deputed) to the *sence cōmon*, where only

sounde or noise is apprehended.

Howe all sounds are conueyed to the sence common.

is made the dijudication & discretion, of the qualities of all kinds of soundes: to wit, which are obtuse or piercing, which are sweet, rude, wandring or delightful, & so of al other differences and varieties in the soundes.

The maner
how our
voyce or
speech is
formed.

To this purpose may wee speake of our humane voyce or speech, which is formed and made on high at the rude, rough, and sharp arterie, for so some call the cōduit or wezand, vwhere the tongue (at the entraunce of the throat) smites & cleaues the ayre, as we may ve-

rie apparantly beholde
in our Flutes, so is the
voyce made in the we-
zand, and so is guided
right alongst the throat.
Therefore Fishes doe
forme no voyce at all,
for they haue no such
conduit, neither lungs
or lytes, by the motion
whereof, ayre might
mount vp into theyr
throat: these things are
euident, but the meanes
and causes are hidden,
beeing an especiall be-
nefit granted by God
in nature. Nor can the
said causes be plainlie
vnderstoode, by the
weakenes and obscuri-
tie of the light of our

An excellent
note cōcer-
ning our
voyce or
speech.

By this sence
wee haue
fayth.

3 Of Smel-
ling, and by

capacities : Notwith-
standing, we ought re-
uerently to giue glory
to the Creator, for ha-
uing so wisely created
and ordained the cau-
ses, motions and effects
of this sence, which is
so profitable and auay-
ling, not onely for our
health, but likewise for
directing the affaires of
this life : For, by thys
sence vvee haue faith,
faith S. Paule : thereby
we also make our con-
tractions, & in our con-
uentions, it is necessary
to vnderstand one an-
other.

The sence of Smel-
ling, is that wherby we

distin-

distinguish sents and odours; The organe of this sence is two little spungie teates, and full of spirits, which are seated beneath the forehead, aboue the cōduit of the nostrils, whence the substaunce of the braine, conuerts to a little neruie skin, but yet exceeding soft and verie tender: by the closing & pressure whereof, all sents & smells are apprehended.

Nor are the two nostrills the proper sence, but onely doe serue to conuey the odour into this organe: as is verie easie to be noated; for,

what organs
it is apprehended.

we perceiue not at al a-
nie odours or smels, but
only attract the ayre by
the said nostrils, to the
organe seated neere the
braine, to the end, such
gracious smells might
recreate & cherrish the
braine.

What o-
dour, sent,
or smell is.

Odour or sent, is a
certaine qualitie in a
subtile and inuisible
fume, issuing frō com-
mixed bodies, where-
with the ayrie humidi-
tie is mingled in an
earthly nature, aboun-
ding cyther more or
lesse, and is like a thing
burnt, or much dried, as
wee may gather by the
wood of Iuniper. Rose-

marie

marie & others: whereon it is said, that the humour or moisture, gouernes in the saueur, & the drinesse, in the odour.

Things burnt, that are moist in a mediocritie, doe saueur well, but such as are altogether dry, haue no odour at all: because in them both cold and drinesse, are the reasons that they haue no sent.

And albeit that some colde things are odoriferous, as bee Roses & Violets: Neuertheless, by their odor they doe heate and vvarme sweetly.

Apt comparisons of
sents in their
moist & dry
kinds.

This

The sweetest things haue least saour.

This is the reason, why in the East partes, things of strong saour doe most encrease, because the countrie is hot, and likewise things exceedingly sweete, haue the lesse saour, by reason they are fullest of humiditie.

Contrariwise, those things which bee lesse strong, & yet burning, are of the better saour, as Rosemary is good in odoure, but very bitter in the taste.

The differences between good sentes and hurtfull.

The generall differences of odours, are those that bee good odours, which comes from the sweetest parts, and

best

best digested, hauing
an ayrie nature, and is a
pleasing recreation to
the braine. And like-
wise bad odours, which
are those that be called
stincking, being a qua-
litie comming from the
corrupt and putrified
parts, which is a poyson
and hurt to the braine.

There be other diffe-
rences of sent, taken of
sauours, as is a burning
and strong odour, such
as the sent of Garlick or
Onions: & the sower
sauour, drawne from
sharpnesse, as the sent
of vineger. The meane
vwhereby vvee discern
and iudge of these o-

The means
howe wee

dours,

judge of
smells.

Sent is very
necessary to
our life.

4 Of the
sence of Ta-
sting, & his
organe.

dours, is the ayre: for
Fishes do saavour a smel
or odour in the water:
as we beholde them to
be sooner taken, by the
sent of some one baite,
then of another.

It is a thing very ne-
cessary to life, as wel for
recreating and deligh-
ting the braine, by the
receiuing and percep-
tion of kindliest & best
pleasing saoures: as also
for freeing and ridding
(by the nostrils) the
superfluities of the
braine.

The sence of Tast-
ing, is that whereby we
discerne and relish sa-
uours: the organe of

this

this sence, is a neruous skinne, spred ouer the fleshe of the tongue, which fleshe is full of pores, slacke, flow and spongy. The selfe same skin is extended to the p'allate, and hath his originall of those nerues which discende by the p'allate, to the roote of the tongue, & giues the tongue his power to taste, & to discerne the foure chieftest qualities: Now because the sayd flesh is full of spirit and humour, the more easily is therin impressed the sauour of things.

The meanes of thys powers vse in his acti-

Howe the tongue receiues his tast.

ons

The means
of the tastes
use in his
actions.

Sauour, the
only ob-
iect of taste.

Many sorts
of saouours.

ons, is the saide loose or
slack flesh, & the spet-
tle or moisture which is
about it: and therefore
we see, that such as haue
an Ague, find al things
bitter, for their spetle is
bilious or hot, as much
to say, as mingled with
the chollerick humour.

The obiect of thys
sence, is saouour, which
is a certaine qualitie in
the thing, hauing more
humiditie then drines,
vvhich is digested by
the heat naturall. There
be many sorts of saouours,
which make very much
for our further know-
ledge: because they
shewe and teach the di-

uers temperature and complexion of things, and for whom they are meetest, vvhich is a matter well worth the regarding and vnderstanding, as wel for our ciuill regiment in dyet, as for the remedie of diseases: for, as Galen saith, it is necessary that our nouriture shoulde be sweet, or prepared, & mingled with things that are pleasing and sweet.

The saueur that is sweet, as of honnie, or of sweet wine, doth delight the tongue, because such a saueur is ayrie, & agreeing with

Of the sweet
saueur.

our fleshe and bloode, proper also to nourishment, temperate both in heate and drought: for, (as is already sayd) it is needfull that the nourishment be sweet, or at least tempered with sweetnes, because sweet viands & drinks, doe mollifie and fill the parts which are dry & vacant.

Of the sa-
uour ouer
sweet.

But notwithstanding, such things as are exceeding sweet, as Sugar and honie, doe abounde in their ayrie heate, and very easilie enflame and conuert into choller: therefore such as vse Sugar and

honie

honie too often, or abundantly, it ingenders in the strong choler, & putrifactions also, onely by the abounding of humours. The saour which is neereſt to this before named, is the fat and marrovvie, which is not ſo hott as the former: ſuch is the ſavour of butter, oyle, and fleſh.

A meane in vſage of the is good, for thinges which are ouer fattie, do hurt much: becauſe they will floate vpon the ſtomacke, offend and hinder digeſtion, and alſo doe engender opilations.

Of the fatte
& marrowie
ſavour.

What sa-
uours best
agree with
nature, and
most please
the taste.

These two sauors are most agreeable to nature, and delight the tast of a healthfull person. For, euen as the hand glads it selfe, at the entrance into luke-warme water, beeing made temperate in his heate: so the taste delights it selfe in thinges sweet and fatty, because they are indeed temperately hotte, like vnto the blood and flesh, & also doe procure delectation, in that they agree in temperature with nature.

Of the bitter
sauour.

The sauour which wee call bitter, is properly contrarie to the

sweet

sweete, and is a saour
that frets, makes hoarse
and bites the tongue, &
is of an earthy nature
or complexion, which
beeing thick also, hath
naturally in it an ex-
cesse of heat in drines:
as is the taste of worm-
wood and Aloes, and
therefore thinges ouer
bitter, doe neuer nou-
rish.

The saour strong
and ardent, differs frō
the bitter, for not one-
ly doth it wring, byte,
and teare the tongue:
but also it burnes and
chaps it, which pene-
trates & enters by hea-
ting and drying ex-

Of the strōg
and hot sa-
uour.

Of the fower
saour.

treamely: This saour exceeds the bitter in hotnes, and such is the taste of Pepper, Ginger, Sneefing-woorte, Garlick and Onions.

There is a saour called fower, drawing on sharpnes, which in returning backe becometh cold, whereby it flagges & weakens the tongue much: vvhich saour is both colde & dry, neuerthelesse it exceedeth most in coldnes, and such is the saour of Sorrell.

The saour of vinegar is not altogether so, for, as it retaines some obscure and weak heat,

so is it also some-vvhat strong, and yet therein is coldnes most; For, when the ayrie partes thereof are cast foorth, it remaines earthie in some chillie humour.

Hence is it naturallie receiued, that sharpest things doe giue most appetite: because they deiect the superfluous humours, gathered before together at the entrance of the *ventricle*, onely by byting, without any burning. So doth Sorrel seem good for such as haue a Feauer, not onely because it casts out & discharges the ayrie superflui-

The sharpest saouours doe most vrge appetite.

Of v greene
saour, that
edgeth the
teeth.

ties, but likewise, by reason it moderates the heate chollerick.

The saour called greene, which setts the teeth an edge, shuts vp and drawes backe the tongue: Wherefore it hath the power to collect, thicken, and bind fast, being of an earthy nature, crude, cold. & dry, therefore it differs from the precedent saour, because the former is of a subtile nature, and this other is thickning: of such tast are Medlars and other greene fruites, before they are come to theyr maturitie, for whē they

are

are ripe, they haue a commixed sauour, as mingled both vvith sweetnes & greenenes.

There are other fauors besides these, as that which is termed rude, & sharpe too, that softly dries & hardens the tongue, yet neyther wrests nor binds it, like the precedent taste: in nature it is earthy, massiue, cold and dry, neuerthelessse, more hotte and moist then the other.

Galen saith, that this rellish is good in wine, for wines of this taste, doe naturally shutte vp and dry the *ventricle*,

Of the rude and sharpe sauour.

Of the salt
saour.

casting fumes of small
heat vp to the braine.

The salt saour makes
not any retyring of the
tongue, but it whets it
by washing and drying
it, for salt guardeth frō
putrifactions, because it
thinneeth and drieth the
parts seuerally, perfect-
ing all the humidities;
wherfore salt hardneth
soft flesh, and softneth
hard: for, as in the soft
it consumeth all super-
fluitie of humour, so in
the harde it attenuates
and softens the parts,
making thē more mild
and daintie, beeing of
an earthy nature, thick,
hotte, and dry.

Some

Some things are said to be without fauour, because in the are not to be found any of these natures before expressed.

Of things without fauour.

The sence of Touching, is that whereby we discern the foure chiefest qualities, to wit, heat, cold, drought and moistnes. The organe of this, is not in any sole or alone part of the body, but is like a thin skinne or neruie caule, which is spreadde ouer the whole bodie, vnder the vppermost skinne, taking his originall from the braine, and from the mouth of

5. Of the sence of Touching and his organe.

the

Of the benefit of this sence.

the chine bone in the backe. The most subtile nerues, doe make the most sensible parts, as are those nerues that descend into the purse of the hart, and to the *ventricle*. The benefite of this sence is apparent, for a man delights when hee is hotte, to touch coole things, & the coldest parts of the body, take pleasure in touching thinges that are warme.

Of the inward sence, and where it is seated.

The interiour sence is a power working by organes, seated within the brows or forehead, appointed for knowledge and vnderstan-

ding,

ding, excellling all the
exteriour senses. For if
wee should apprehend
onely the things, which
offer and present them
selues before vs, with-
out discerning or ma-
king any iudgement of
them, it would profite
vs but very little: For,
what auails it to looke
on black and white, &
not to discerne or feue-
rally distinguish them?
Therefore the sense in-
terious is very behoue-
full, to make discreti-
on and dijudication of
things, by their seuerall
causes & effects: as the
horse, accustomed to
passe by the way where

The neces-
sity of the
inward sense

hee

Mornay, P. de

hee hath once false,
growes afraid of falling
there againe, this hath
thē some power aboue
the outwarde senses,
whereof we shal come
to speake hereafter.

The sence
cōmon, and
memory,
according
to Aristotle.

Aristotle nūbers the
sences interiour, to bee
two: to wit, the Sence
common, and Memo-
rie.

Galens addi-
tion of co-
gitation.

Galen puts another
to these two, called
Cogitation, so hee ac-
counts thē to be three.

Fiue inward
sences,

There be others that
name fiue inward Sen-
ces, to wit, the Sence
common, which re-
ceiues the images and
apparitions of thinges

1. Sence
common.

presented to the outward sence.

Secondly, the sence Imaginative, which discernes the actions of each one of the exterior sences.

Thirdly, the sence Estimative, which by one thing iudgeth another: as a horse, when one strokes or clapps him, conceiues that he takes pleasure in him.

The fourth sence is called Deliberation or Cogitation, which gathers (frō furthest off) the causes of thinges: these doe conferre and make iudgement, after knowledge is receiued.

2. Sence imaginative.

3. Sence estimative.

4. Sence deliberative.

what

The wonderfull providence of God for his creatures.

what difference and agreement hath beene betweene them, which vertues and effects only they haue.

Our eternall GOD, hath by his (prouidēce) enstamped in his creatures, a moouing meruailous, to search and seeke after thinges necessarie for conseruation of their liues, and remedies likewise for their diseases: as Serpents that seeke after Fennell, for clearing of theyr eyes, or young Asses that search for the hearbe *Ceterach*, to allay theyr melancholie.

The

The Serpent or Snake, beeing willing to meet or company with the Fish called a Lamprey, begins to hisse or whistle, to procure her coming, and perceiuing that she comes, to meet and bee sociable vvith him, he casts his venim on the grauell, as fearing to engender (of her) by venim or corruption: but when he hath ended, he returnes againe to seeke his venim, which if hee finde not, he dies with griefe, for hauing lost his armes or weapons.

Now, albeit that they doe these thinges natu-

A strange
example of
the Snake
& the Lam-
prey.

rally,

A kinde of
deliberati-
on in dumb
creatures,
confirmed
by exāples.

rally, yet wee may not-
withſtāding iudge, that
they haue herein some
kinde of deliberation:
as we may note for ex-
ample in a dogge, that
knowes his owne mai-
ſter amongſt a huge
croude of people.

A Foxe, a Cat, a Ly-
on, and other beaſtes,
which haue been ſcene
to doe admirable acts:
and as for Swallowes
& Bees, although they
performe very inuail-
ous workes, yet for all
that, they haue much
leſſe cogitation then
they afore-named.

5. Sence is
memory.

The fiſt interiour
ſence, is Memory. The

organe

organe of the sence cō-
mon, is two *ventricles*
at the doore or entrāce
of the braine: as much
to say, as vwhen the
nerues of the sence ex-
terious, doe carry their
spirits in their concaui-
ties or *ventricles*, then
afterward do these spi-
rits imprint or stampe
the shapes and images
of things in the braine:
and thus the sence inte-
riour workes his acti-
ons.

It is certain that there
be many powers in the
inward senses: for, a
man may loose memo-
rie, without any detri-
ment to estimation:

The organe
of the sence
common, &
his place.

Many pow-
ers in the in-
ward senses.

more-

The organe
of cogitati-
on, and his
seate.

moreouer , when estimation is wounded, the medicine or remedie is applied to the forepart of the heade, but when memory is weakened, then helpe is giuen to the head behind.

Cogitation hath his organe in the midst of these two ventricles or concauities , which are before in the head, and this power is more excellent to some, then others, according to the better composing of their heads : as wee see some more sudden and quick in inuenting any thing , then others are. Some also wil diuine &

iudge

iudge more certainly of a proposed case, then others: as Salomon so readily perceiued that the woman lyed, who would haue the infant deuided in twaine, and distributed to her and the aduerse partie by halfes, for he conferred the affectiō of the mother indeede, with the other parties, vvhich was nothing at all vnto the child.

The organe of Memorie is behinde in the brain, which part hath lesse humiditie thē before, and is more apt to conserue the images & shapes of things.

Example of
this sences
power.

The organe
of memorie
& his place.

Of the brain
in his kinds,
of diuersitie.

A braine too moyſt,
doth eaſily apprehend
thinges, but ſuddenly
forgetts them againe:
wheras, the braine that
is harder, apprehends
more difficultly, but re-
taineth longer.

Cold and drineſſe of
the brain, is a very per-
nicious thing for me-
morie: wherefore it is
ſaide, that lubricitie is a
plague, which ſpends
all humour naturall in
a man or woman, and
moſt certaine is it, that
age then comes, when
naturall heate & native
humiditie do moſt de-
cline.

The power *appetente*,

is

is that wherby we pursue or flie those things which present themselves before vs: This power is called *sensitive appetite*, vvh whereby all our affections, do pursue what we haue apprehended by the exterior sence.

There is one kind of appetence or desiring, which begets it selfe by touching, and is one while tearmed grieffe, another while delectation: the other is made without touching: & so ensues cogitation, or moouing of the hart, whereby wee followe vvh what is offered, and

Two kindes
of appetence
in the senses

which

which cogitation (be it true or false) shewes what is most conuenient for nature, or makes vs shun the things that are not conuenable: so that naturally wee may perceiue it cannot bee otherwise, but that the thing presented to the eye, must bee from it a sufficient distaunce, or else it is not seene, neyther can the Nerues doe theyr delighting functions, but in touching those things agreeing with nature, vvhetheras contrariwise, those things which are disagreeable, breaking and hurting the parts,

must

must needes bee yrkesome to them, and very painfull.

True it is, that the motiue power may be restrained by the will, for, if wee please, vvee may shut our eyes, and the vve can behold nothing at all: but vvhile the eye is open, and at libertie, distant frō his obiect by a sufficient space, it cannot but receiue the image thereof; therefore such as haue saide, that griefes are oppinions, which come and goe according to imagination, haue spoken against manifest and vniuersall

Of the power motiue.

Of griefes.

G.

expe-

Foure^r principall affections.

1. Ioy.
2. Feare.
3. Hope.
4. Hate.

The opposites foure.

1. Loue.
2. Greefe.
3. Enuie.
4. Iealosie.

Of anger, & the hurt it doth the braine.

experience.

There be foure principall affections, to wit, ioy, feare, hope, and hate, whereunto are reduced loue, greefe, enuie, iealosie and others.

And surely it is a meruailous thing, that so soone as a man hath knowledge of a thing pleasing or offensive: the hart moues it selfe, and likewise the spirits and humors of the bodie.

As in anger, the hart (as rising to reuendge himselfe) labours and beates, & then the spirits beeing chafed, doe heat the blood, and the

actions

actions of the members are troubled, by the suddaine moouing of the spirits and confusi- on of the blood: but e- specially in rage or an- ger, the braine is hurt by the bloode, and the spirits inflamed or o- uer-heated, doe mount thether, by fiering the nerues and substance of the braine, vvhich causeth a shaking or trembling in the heade, by vehement and sud- daine mouing, as also a present fiering of the eyes, & all the face be- commeth as burning: therefore, by ouer ve- hement anger, are fren-

Homers opinion concerning anger.

Of feare, and how it hurts the hart.

zies ingendered, & oftentimes Apoplexies.

Homer saith, that anger is sweeter thē milk, as meaning, that a man takes great pleasure, whē he may reuendge himself, as he that loues ardently, is buried (as it were) in ioy, when hee hath the iouissance of the thing by him beloued. Feare is a moouing of the hart or affection, vwhereby the hart shuttes vp it selfe, as flying and shunning euill to happen, and this affection agrees with greefe: for albeit the harme or euil is not yet present, neuerthe-

lesse,

lesse it is wounded thereby, as if it were instant. In like maner, in griefe or sadnes, the hart (as beeing pressed downe & close shut) is weakened, by drying & languishing, for not having the libertie of the spirits: wherefore, if it continue long in this estate, it prepares the death of the body, because the spirits, by their long pining and consumption, can giue no further help or succour to it: beholde vvhhat great hurt ensues by griefe and sadnes.

Loue is a mouing of the hart. whereby wee

The hurt of griefe and sadnesse.

Of loue, and how it helps the hart.

desire some thing, be it truly good, or but in apparance only. In this mouing, the hart doth (as it were) leap & flie, struiuing to attract that thing vnto it, onelie to enioy it: Hope dooth best of all agree vvith this affection, but yet she is more vehement.

Of hate and his hurt.

Hate is a kind of constant & permanent anger: and anger & hate are contrary to loue.

Of shame.

Shame is a motion, whereby a man despieth and growes agreed at himselfe, for som faulte or turpitude by him committed.

Of mercy.

Mercie is a greefe

which

which a man takes for the paines , miseries or aduersities of another.

Enuie is a sorrowe of one man, at the good, cōmoditie, or aduancement of another.

Of Enuie.

Iealosie is a mouing, mingled with loue and anger, to wit, vwhen a man loues some thing. and growes displeased against such , as doe harme, dishonor, or ill to the thing he loueth : as the prophet Helias, louing the honor proper to God , grewe offended at the misbelieuers. So should a king or gouernour of a cōuntry, bee inflamed with

Of Iealosie.

How a king ought to be iealous.

the loue of iustice, the profit, honour and advantage of honest people: contrariwise, hee ought to despise the wicked, vngracious, seditious, and disturbers of peace, loyalty, and publique truth.

An affection more hurtful then the rest.

There is another affection, which hath no name neither in Latine nor French, & it is contrary to iealosie: that is, when one desires the losse and ouerthrow of the good, and the exaltation of hypocrites, lyers, and seditious persons, such as were Nero, Tymon, & (it may be) others of like qua-

litie

litie now in these times.

Ioy is a moouing, wherby the hart dilates it selfe, & sweetly takes pleasure at present good : it disposeth it selfe in hope, to receiue a future good.

Some of these affections are good and agreeable to GOD : as are honest loue of thy neighbour, of thy children, thy wife and thy country: iealosie of the honour and glorie of God: desire for the aduancement of vertuous people : feare of the anger and iudgements of God : hatred of Tyrants, seditious &

Of ioy, and how it delighteth the hart.

Of affections pleasing to God.

dissolute disturbers of
publique peace: hope
and cōfidence in God
in all afflictions what-
soever, beeing assured
that he sees vs, and that
he will still haue com-
passion on vs.

What the
contrary are.

The other are vici-
ous, as enuie, hate, and
those beside, vvhich
trouble the peace of
humaine communica-
tion, and are the paines
or penalties of the first
fault, dispersed ouer all
mankinde: the meane
or moderation of them
is very necessary, for
the cōseruation of hu-
maine societie, beeing
the onely butte & aime

of

of morall phylosophie,
and of all ciuill lawes in
generall.

And certainly, ney-
ther can this societie or
religiō be maintained,
except we refraine frō
auarice, hate, and other
such like vicious affec-
tions, which horrible
doe deforme nature in
this part, it remaines
then to support thys
part with all diligence
and respect.

The organe or seat of
thys power, is the hart,
& not any part of the
braine at all, for often-
times a man shal desire
what hee knowes to be
ill : as Ouid saide of

The hurt of
humane so-
cietie.

The organe
of the pow-
er appetēte.

Medea :

Mornay, P. de

*Video meliora
proboq. de-
teriora sequor.*

Medea: *I see & approue the good, but I doe the euill.* And **S. Paule :** *I see another lawe in my members : that is to say, the hart, repugnant to the lawe of my understanding, & it holdeth me in captiuitie, vnder the law of sin and death : and many other things (to like effect) in his Epistle to the Romaines. In brieft, very often is iudgement reprobued by affection, whereby then it is most cleere & euident, that our affections are not in the braine, where indeede is the certaine knowledge of thinges.*

In

In this sort disputes Galen, and by the same reason it is apparant, that affections are not oppiniōs, as the *Stoicks* held and esteemed the to be.

That the affections are not of the liuer nor the other parts, where the naturall appetitions are, of eating and drinking, it is manifest: for, the affections can easilie appease themselves, or vse some kinde of moderation, apprehending the same by reason, and demonstrations: but the naturall appetites, as to eate or drinke, will not

Galen, concerning our affections.

Affections are not of the liuer nor the other parts.

Homers
saying of
the belly.

be guided by any reason: for, as *Homer* saith, there is nothing more impressing or continually vrging, then the belly, especially when it is hungry: for it compells vs to be mindfull thereof, although vve had no care thereof at all, and albeit wee had neuer so many other things to doe.

Seeing then that our affections haue theyr seate, neyther in the braine, nor in those parts where the organe is of the power *vegetative*: we must cōclude thē, that they are in the hart, for the hart is io-

cond

cond and merry in ioy,
mirth, loue, and hope,
but in greefe, anger,
feare, hate, & such like,
it is wearie, and much
troubled.

The holie Scripture
saith, that a man ought
to loue God with al his
hart, as much to say, as
by the affection to re-
ceiue the fruition : to
pursue this loue in
cheerefulnesse of hart,
desiring to please him,
and in truth (without
feigning) to embrace,
franckly entertaine, &
fulfill his Lawes, tru-
sting in him, & expec-
ting health onely from
him : heereto are redu-

Cōcerning
our loue to
G O D.

ced

The degrees
of the com-
maundemēts,
in the first
Table.

Of the first
commaun-
dement.

ced the commaunde-
ments of the first Ta-
ble. Now because those
works & labors which
God commaundes vs,
ought to be done of vs
in cleannes of hart, not
hipocritically, or vvith
dissembling : wee will
speake a little thereof
heere in this place.

The first commaun-
dement dooth strictlie
charge vs , to stande in
awe and feare of God :
wherby we may assure
our selues without any
doubting , that hee is a
God, to whom we owe
obedience, and that he
punisheth the faultes,
offences , excesses and

mali-

malices of men.

The second expref-
feth, how iealous hee is
of his honour, that hee
will haue no partner or
competitour in his ho-
nour, much leffe anie
attribute at all to be gi-
uen to stocks or stones,
images, or inuentions
of mens idle braines:
the penalties of fuch
offences are therin de-
scribed, & to what ge-
nerations it in iustice
extendeth, vvee ought
then to be moft careful
of his honour & glory.

The third, chargeth
vs to doe all honor and
reuerence to the Name
of God, & it is the ex-

Of the fe-
cond com-
mandemēt.

Of the third
commaun-
dement.

terious

terious honor which is contained in this commandment, whereby we are enjoined: that with great heede, wisdom and feare, wee should take care of an oath, for affirmation of any thing, because it is most certain, that God hath an eye on all our dooings, and that hee wil seuerely punish our iniquities.

So then wee shoulde affirme truth in an oth taking, and desire him to punish vs iustly, if we sweare not truly, or if wee doe beguile and deceiue any one: hereby also wee are taught,

to

to detest and holde as horrid, all blasphemies & speeches, which are contrary to Christian religion, and so it is cōmaunded in the inuocation on God.

The fourth cōmaundement, consisteth in the obseruation of ceremonies and duties, thereto belonging, as also in their diligent regarding: according to our entraunce into the knowledge of God, of which knowledge they are visible signes, exciting vs to obseruance of true religion. Then the true performing of the commaundements

Of the 4.
commaundement.

The sum of
the first Ta-
ble, well
worthy to
be regarded.

in the first Table, is true
feare of God, certaine
trust in his mercy, obe-
dience to all his com-
maundements, expli-
cation and publication
of his doctrine, inuoca-
tion for his ayde and
propitiation, giuing of
thankes, praise of his
Name & glory, for the
creation, conseruation,
& manutention of na-
ture, beeing his ovvne
worke, created, conser-
ued, furnished, proui-
ded and maintained by
him: behold heere the
lawes of the first table.

Of the se-
cond table.

In the second Table,
is contained necessarie
precepts for our owne

politique societie : for,
first of all , such a state
cannot be rightly main-
tained, except there be
a kinde of degree and
order obserued among
men.

It is that whereof A-
ristotle speakes in his
Politiques , there are
some naturally free, &
others as seruants : as
much to say , as that
some haue (by the gift
of GOD bestowed on
nature) more light of
vnderstanding, & more
purity of affections, the
others can reach vnto,
to the end , that they
may guide and garde
by edicts, lawes & sta-

Aristotle in
his Polli-
tiques, con-
cerning the
difference a-
mongst me.

tutes,

S. Paules affirmation of lawes & obedience.

What men are to bee honoured.

tutes, the affaires & negotiations of thys lyfe. Such were the ancient law-makers, Pretors, & Iurisconsults, who left vnto vs so many prouident lawes, gathered by certaine demonstrations, of the cleerenesse and light, which God had infused and placed in their vnderstanding, as also theyr sincere loue & icalosie, for the tranquility of publique peace: *Which Lawes, (saith S. Paule) beeing written in our harts and consciences, woulde giue vs testimonie of them.*

Such personages the ought to be honoured,

as, holding the bridle of authority, do tame rude seruants, that is to say, such as cannot cleerely iudge of thinges: or (thorowe their inordinate affections) do perpetrate crimes, & commit offence to the ciuill bodie, or to the honors or goods of others.

There are two manner of gouernments, one is, to force & compell the rebellious contemners of honestie: like vnto a maister, who constraines his seruant (willing or vnwilling) to doe his dutie, without any refusall or contradiction.

Two manner of gouernments, the first compulsive.

The

The second,
ciuill and o-
bedient.

Pericles ru-
ling of the
Athenians.

Seuerall af-
fections in
the multi-
tude.

The other manner
gouernment, is pol-
tique and ciuill, as whe
without compulsion,
man freely dooth the
acts of honestie, hold-
ing in horroure and ab-
omination, all wic-
kednes and turpitude
namelie, when a man in
reason is perswaded
that it ought to be so
as Pericles, who by ho-
nest reason & speeche
guided the Athenian
Common-wealth: o-
as a holy & wise Prea-
cher gouerneth his cō-
gregation and church
In this multitude, eu-
erie one haue their seue-
rall affections, some

sudde

sudden inordinate mo-
uings, and directlie re-
pugnant to vertue: but
then by perswasion,
which a man perceiues
to be vsed, of the hurt
& inconuenience that
may thereon ensue, as
well publicquely as pri-
uately; they are made
more moderate, and
faultes remitted.

God hath stamped
in vs, the image and
forme of either of these
maners of gouernment.
Reason & iudgement
well and truly concei-
uing thinges, fore-sees
the commodities and
disprofit of al enterpri-
ses whatsoeuer, exci-

Reason and
iudgement
giuen vs of
God.

H.

ting

ting or restraining, and accordingly moderates the affections of the hart: and this manner will hold out very well, if daily our affections be managed by sound iudgement.

The first
offence, na-
tures maine
impedimēt.

The wil, cō-
maunder of
the affecti-
ons,

But because (in thys case) nature being dis-
rancked and made vn-
rulie, by the first of-
fence cast generallie
on all, the affections
are not moderated by
iudgement, deliberati-
on, or honest councell:
the will, as mistresse of
the affections, forbids
the *motiue power*, that
shee transport not the
members, to perpetrate

vnrea-

vnreasonable or pernicious things. As a man hauing a Feuer, affects to drinke inordinately: but yet the will checks the hande, that it shall not approche to the cup or glasse.

Thus see we two direct formes of gouernment, the one (to hold back the rebellious insulcers) in theyr office: and the other, by sweet exhortations and reasons, drawne from the rule of vnderstanding, to guide the obedient, and sway their actions to publique profit and honour.

Concerning the offi-

The application of the two gouernments in nature.

Of the dutie
we owe to
our Parents,
exampled,

ces we owe by dutie to
our parents, we haue a
most cleere example in
nature: as we may easi-
ly see in the young
Storkes, who whē they
attaine to strength and
age, doe nourish & as-
sist their fathers & mo-
thers.

Of the other
commāun-
demēts fol-
lowing.

The following com-
maundements, forbid
to doe iniury or harme
to the bodies of one an
other. Man is created
to be sociable & com-
municatiue, as is shewē
vs by our procreation,
carefull nourishment,
and dilligent regard of
our propagation: but
the principall ende of

thys

this societie, is for our
ioynt instruction, and
erudition together in
the lawe of God, and al
laudible actions what-
soeuer.

And because impro-
uident and ill aduised
men, haue neede of di-
rectours, therefore, to
the end our cōmunitie
might continue sound
& intire: the obstinate
& stifnecked are to be
exempted, & for that
cause were paines and
corrections by lawes
instituted.

Againe, in this vn-
brideled communica-
tion and nature, the a-
uarice and greedines of

The reason
why lawes
& penalties
were insti-
tuted.

Why the
deuision of
possessions
was thought
behouefull.

Cōcerning
theft.

the wicked, negligent and slothful is so great, as they will not permit any one to live in equalitie or proportion: and therefore the deuision of possessions was thought necessarie for, if all shoulde bee common, then the idle, negligent and carelesse wretches, woulde in short while deuoure all the riches of the industrious and dilligent: for this cause therefore was cōmitting of theft forbidden.

Notwithstanding, because that men should haue dealings one with another, it behooued

that

that the communication of theyr goods and labors, should be made by certaine measure & reasons : for, an vnequall communication, that is to say, when the price or recompence shalbe ouer-exceeding, or else of too light or little value ; such intercourse among men, cannot be long maintained : heereupon ensued iustice, which renders to euery one his rightfull proportion, in dealing & contracting thus one with another.

More-ouer , our accords, contracts, transactions, cōfederations,

The reason
of iustice in
our contrac-
tions.

Without
truth, no so-
cietie can be
observed.

Natures cō-
seruation of
herselfe : &
our iniury to
her and our
selues.

& appointments made
by voluntarie agree-
ments, are to be kept:
for, without truth, fide-
litie & loyaltie of pro-
mise in our contracts,
humaine conuersation
can neuer be cōtinued.
Marke then howe na-
ture desires conseruati-
on of her selfe.

In eating and drink-
ing, temperance must
be observed: for, intē-
peraunce corrupts na-
ture, and inordinate
lubricitie spoyles the
sanctified combination
of marriage, troubles
titles of succession,
wardshippes, cases of
dowrie, & al pollitique

order.

order, all which are indeede most pernicious woundes to pollitique and discreete societie.

Thus see we the law to agree with nature, which first of all established Religion, afterward constituted Magistrates, thē they deuised to ordaine lawes, for defence of such as were oppressed either in goods or bodie: cōmaunding honor to be giuen to men of worth and desert, and they to be committed to al pollitique functions, by certaine formes and lawes. So grew establishing of mariages, and

The lawe agreeing w nature, and in what manner.

perfect discerning of possessions, as also iust orders and degrees of correction for all loose wantons, ouer-daring resisters, and wilful cōtemners of the lawes.

The lawes
them selues
the voice of
nature, by
their causes.

Assuredly, the principall and chiefeſt cauſes of theſe lawes, are euen theſelues the voice and ſentence of nature reſtored, & reformed, that is to ſay: the actions of the light of vnderſtanding, ordered by the very pureſt and ſincereſt braines, illumined and renued by the grace of God; doe declare in what eſtate this life is guided and

gouer-

gouerned, and the prescriptions in the Decalogue apointed, which expresse to the very life, the forme of liuing according to the integritie of nature.

Nowe to returne to the poynt of the harts moouing, there are two sorts of moouing: one is called the pulse, whē the spirits engendred at the hart, moue the same, by meanes of the organes thereto deputed by nature, and likewise when by dilatation or cōtraction of his *ventricles*, the arteries driuen forward by the subtile spirits with-

Two kindes
of mouing
in the hart,
first by the
pulse.

in

in them, doe conuay & administer heate thorow all the body.

Novve, albeit these thinges are very admirable, yet notwithstanding, the affections, which are the mouers of the hart, (as we haue heeretofore saide,) are worthy of farre greater and much more admiration.

The hart
mooueth
likewise by
contrarietie
of humours,
seuerally by
each one of
them.

The hart dilated or shut vp, mooueth also by diuersitie of humours: as in anger, it is mooued by the chollerick humour: in ioy it is mooued by the verie sweetest blood, and sends the same (as wit-

nesse)

nesse) to the ·exteriour parts. In feare, it calls it selfe backward, & in grieffe it is trobled with the humour of mellanchollie.

Doubtlesse, in these motions of diuers humours, are fumes and risings vp of diuers cōplexions: nor is it anie easie matter to cōprehend the causes of these moouings, or the cōsell of God in these their natural functions.

The efficient causes of these affections, are in vs interiourly the hart, and exteriourly the things which offer themselves vnto vs, eyther

Of the efficient causes (inwardly & outwardly) of the harts moouing.

plea-

Of the powers of nature answerable to the harts affections, & their difference.

pleasing or offensive: but it is necessarie that knowledge shold preceede affection, for, as one saith: no man euer desired, what hee had not first knowledge of.

Ye haue the very like combination betweene the powers of nature, and that the motions of the hart, doe iustly answer to the knowledge which a man hath of any thing: but there is a difference in the complections or temperatures of the hart, & the spirits, and the bloods present beeing, for, the hart beeing hotte and dry, is the sooner kind-

led

led, whereon wee see
some more suddenly to
bee enflamed with an-
ger, then others are, &
the moouings of the
hart & the spirits, mo-
ueth the blood (not e-
uer-more) after one
kinde, but diuersly, and
according to the diuer-
sitie of the affections.

Therefore in griefe
or sadnesse, the hart be-
ing shruncke vp and
crowded together, the
blood runnes to him, as
willing to helpe him:
and this is the reason,
why men or vvomen
(being sad, agreed, or
fearefull) are pale, mea-
ger, and ill complexio-

Of the hart
in greefe &
sadnes, and
the bloods
office in ser-
uice then.

ned

Of the hart,
in ioy & an-
ger, & how
the blood
works then.

ned or colloured.

In ioy or anger, the hart dilates it selfe, and sends his bloode to the parts exteriour: therefore because in anger the hart is enflamed, it mooueth redd choller, which spreading it selfe ouerprodigally abroad, infecteth all the rest of the blood.

And if it continue long in that heat, it becommeth blacke, and seething strongly, dries vp and burnes, whereby oftentimes it happens that some becom frantique, mad and desperate.

Those men that a-

bound

bound in mellancholy,
mingled with red chol-
ler: are enuious, full of
ill will , and of verie
strange and hard con-
ditions.

Sanguine men are
ioyous, delightfull and
pleasant, by the aboun-
dance and cleerenes of
their blood, for the spi-
rits in them are pure &
full of rich splendour.

The phlegmatick are
dull, remisse, sleepeie &
heauie : because theyr
blood is thin , & theyr
spirits scant warme.

The mellancholick,
are properly sadde and
fearefull, because theyr
blood is troubled, thick

Of mellan-
chollie and
chollericke
men, & their
conditions.

Of sanguine
men.

Of phleg-
matick mē.

and

Of y^e soules
societie with
the body,
answerable
to the hu-
mours.

and colde, their spirits likewise impure, grosse, and (as it were) full of darknes.

The very same societie is there of the body with the soule, and her effects doe aunswer to these humours.

In griefe or sadnesse, the hart shuts it selfe, & drawing backward (as it were) attracts the humour of mellanchollie to the spleene, vvhich spreading it selfe sometimes on either side the body, engenders diseases in the sides, as pluries, and other verie dangerous obstructions: which wee see to

happen

happen to such as are long time in sadnesse, meditating on nothing but matter of griefe & offence: I haue heere-to-fore experimented this hurtfull humour in my owne selfe, & therefore can the better speake it.

The proper causes the of these affections, are the things whereto a man finds himselfe & his cogitation most applied: and the hart being suddenly mooued, ioyning and following the knowledge of those thinges, dooth in like maner apprehend the. It is very cleere concer-

Of the proper causes of our affections, and whence they receiue their originall.

ning

ning anger and griefe, that they haue their cause inwardlie in the hart, and the exterior is the knowledge of some outward offensive thing.

So of loue in like manner, for all such as are of right iudgement, loue vertue and honestie : as Scipio loued honour grounded on vertue, and the beautie thereof in others, moued him to attempt deedes of high prowesse, and (oftentimes) very difficult enterprises Euen so, people excellling in vertue, doe deerely loue together,

for

for the conuenance
and naturall similitude
that is between them :

For euery one (sayth
Aristotle) loueth his
like ; & truly good af-
fections (saith hee) are
causes of great profit &
commoditie, and are as
pricks and spurres en-
citing to vertue.

Plato saith , that an-
ger is as the nerue of
the soule, by loosing or
with-drawing wherof,
vertue is exercised.

Seeing thē that there
is in nature, certaine or-
ganes and parts proper
to her actions, and cer-
taine humours vvhich
serue necessarily to thē,

Aristotles
oppinion of
good peo-
ple & good
affections.

Platos iudg-
ment of an-
ger.

Our good
affections
are diuinely
inspired.

Aristotles
saying of
anger in a
vertuous
man.

it behoueth, that some
of the should be voide
of vice or offence: for
euen as the light in the
eye, is the gift of God
to nature, euen so are
good affectiōs diuinely
inspired, vvhich pro-
voke and incite vs to
what-soeuer is good &
honest: as to loue our
children, hate sin, dis-
order, tirannie, force,
violence and all turpi-
tude.

The saying of Ari-
stotle is very good, whē
he saith, that a vertuous
man vseth anger, as a
Captaine doth a soul-
diour: for it is most e-
uident, that our actions

would

would be cold and remisse, if loue of honestie, & hate of vice did not seuerallie incite & moue vs. In al respects like vnto a ship, which hauing no winde, goes slowly and softly: euen so were we, if wee had no good affections, for thē our actions would be lame, slowe, and of slender effect. If nature were not corrupted in vs, .wee should haue very good & excellent moouings, and no vices at all remaining in vs: but the order & harmonie of nature beeing troubled, makes bad affections

The corruption of nature in vs, the cause of euill motions.

to arise in vs, and such as are repugnant to honestie, which boldly do surmount, & ouer-goe those that are good, abastardizing, and quite ouer-throwing them.

Neuerthelesse, in all times, and in all countries, in changes of common weales, there hath euer-more beene reserved some heroyick natures, exceeding those of common course, hauing motions farre purer, and of much greater excellence then the vulgare.

Of the di-
uine affecti-
ons in our
Saviour.

The repairer of nature, our Lorde Iesus Christ, had in him most

true

true & pure affections:
as when he threwe the
Merchants out of the
Temple, onely for iea-
losie hee had of the
place, as also the honor
and worship of God,
contemning the mis-
belecuers, vwho had
polluted the place of
veneration, inuocation
and holy sacrifice. In
the resurrection of La-
zarus, he shewed great
heauines, whē he wept,
as beeing greatly moo-
ued in spirit: In loue,
wherby he commaun-
ded, that they shoulde
permit little children
to come ynto him: In
compassion, which he

His zeale of
his Fathers
glory.

His heaui-
nes for La-
zarus.

His loue to
little chyl-
dren.

I.

has

His compassion of them in the desert.

The contrarietie of affections in Christians & Infidells.

had of the people, that had followed him in the desert and vnfruitfull places: And how many times is the word of mercie vsed, repeated & inculqued in the Scripture?

There is great difference between the good affections of Christians, and those in Infidels: for Christians acknowledge this puritie of motion, to be repaired in thē, onely by the grace of God, & cheerfully (for loue of him, and dreade of his displeasure) do ordaine in their gouernmēts, good and honest lawes, refer-

ring

ring theyr actions to the glory of GOD: as did the Prophets Esay & Ieremie, who knew that God would haue Common-weales to be gouerned by holy laws, and all wicked confederatiōs to be cast out.

The other, (as Cicero) acknowledge not at al, that Magistrates are ordained of God, but doe build vppon their owne wisedome & power, not attributing any honour to God, but onely to them-selues: wherefore these motions may bee thought good, yet are (by accident) euill to vnbelee-

The wisdom of the Heathen.

uers, because they are not ordered, nor ruled by the knowledge and loue of God.

In this place, after our passed speech of the affections, which are actions and moouings of the hart, according to the knowledges comming to it by the senses: me thinkes it shoulde not differ much frō our purpose, to speak some-what of concupiscence remaying in vs, whereby we may vnderstand many disputations of Saint Paule, the estate of our owne nature, and the great damage or detri-

Cōcerning
concupi-
scence aby-
ding in vs.

ment

ment that comes to vs
by originall transgressi-
on.

The worde Concu-
piscence, according as
it seemes to mee (yet
yeelding still to better
iudgement) signifies,
not onely a mouing of
the hart, wherby a man
desires earnestly & be-
yond measure, some
thing that may be pre-
tended for profit or
plesure, as to eat, drink,
or commit follie: but
likewise it is a priuation
& defect of light in the
vnderstanding, where-
of ensueth ignoraunce
of God and his wil, vn-
trueths, boldnes to en-

Of the word
Concupi-
scence, and
how it may
be vnder-
stood.

counter with any of his inhibitions, fayling in fayth and loue towards him, as also diffidence in his gracious promiſes.

Concupiſcence an error in the will.

Likewiſe, the ſame word imports an error in the will, as diſobedience and contempt of the commaundements of God.

The wills boldneſſe in his owne pride.

In theſe obſcurities, our vnderſtanding lo- ueth and conceiueth great admiratiō of him ſelfe, and of his ovvne wiſedom, waxing bold to feigne oppinions of God, & to apprehend thē after his own pleaſure, wherby afterward

it falls into some narrow distresse, where it is girded vp with feare & terrour, insulting oftentimes beyond all obedience.

Of these euills complained S. Paule, when hee saide : *Miserable wretch that I am, who shall deliner me from this bodie, so subiect to darknesse and death?* Afterward he aunswers, *The grace of G O D by Iesus Christ.*

Rom. 7, 24,

Rom. 7, 25,

The word then signifies not onely an action sensuall, but likewise a vice & defect in the vnderstanding and will, by which insueth

The harts
moouings
ioyned with
the will.

Concerning
the first in-
tegritie of
nature.

Of the con-
trary moou-
ings of the
hart & will.

infinite multitudes of mishaps. So dooth the Scripture call the harts endeuours, because the mouing and agitation of the hart, is cōioyned with the will.

Assuredly, if nature had continued in her puritie, the know-ledge of **GOD** would haue been cleere in our vnderstanding, where-to the will had franckly obeyed, but nowe is hindered only through her obscurity.

The hart & wil haue moouings distort, and contrarie to God: for the will (without the feare of God and trust

in

in him) loues himselfe,
seeks safety in himselfe,
trusts in his owne dilligence,
delights in his owne wisdom: for a
man would be honoured and esteemed,
and feares more the reproches
or blames of the world, then of GOD
his Creator.

The very like agitations
doe sway the hart,
the sensuall motions
draw the will vnto the,
as much to say, as when
the hart loues the voluptuous
pleasures of the senses,
which are prohibited,
or when a man hates his
neighbour, flatly against the

Mark, 7, 21,

The hart
signifies the
will and vn-
derstanding.

Howe to
come to the
knowledge
of our selues

lawe of God.

To this effect spake
our Sauour; *That out
of the hart proceeded e-
uill cogitations, thefts,
blasphemies, murders, a-
dulteries, lies, and such
like other crimes.*

In this then it ap-
peares most certainly,
that by the hart is sig-
nified the vnderstand-
ing and will: as vwhen
the hart takes pleasure
in false oppinions, and
such imaginations as
are contrary to the ho-
uour & glory of God.

The consideration of
these thinges, shoulde
check the pride & pre-
sumption reigning in

vs, and induce vs to obedience, by often and feruent prayer to God, that he would renue in vs the cleere, pure and sincere light of our vnderstanding: that hee woulde likewise make cleane our harts, and plant therein none but good affections.

As Dauid desired of God, *A cleane hart, & a right spirit.* And Saint Paule, who said: *That Iesus Christ onely reformes the cleerenesse of our vnderstanding, and conformes the body to his brightnesse.*

The Motiue power, is that whereby the bo-

Of the motiue power,

die

carying the
body from
place to
place, and
what are his
organes.

The soule,
the cause of
the bodies
moouing.

Two kindes
of moouing,
naturall and
voluntarie,
and the po-
wer of ey-
ther.

die and his parts, are
transported from one
place to another: the
organes, are the nerues,
the muscles, and the
cords of the members.

Alexander Aphro-
disianus saith, that the
soule is the cause of the
bodies moouing, as
weight is the cause why
a stone falls downe-
ward.

This moouing is de-
uided into two kindes,
naturall, and volunta-
rie.

The naturall, neyther
beginnes. or ceaseth,
according to our ima-
gination and pleasure,
nor can it be otherwise,

but

but as when an object is presented, thē it is afterward pursued : as the *ventricle*, vvhich drawes the receiued foode to it, & the hart attracts the spirits, eyther suddenly, or softly.

The voluntary moouing, both begins and ends at our owne pleasure, & that is the property of this power : as is the seuerall mouings of our parts, going, running, swimming, and such like.

There is another cōmixed moouing, being partly naturall, and partly voluntary : as is the moouing of the

Of a cōmixed moouing, partly naturall, partly voluntary.

breſt or ſtomack. The benefit of this power is eaſily diſcerned : For thereby we ſeeke what is neceſſary for our cōſervation , and ſhunne what we imagine thereto contrary.

Of the power intellectuall, according to S. Auguſtines oppinion.

It remaines to ſpeak of the intellectuall power , whereof S. Auguſtine makes an accommodation to the Trinitie.

The memorie, (ſaith hee) forming the intellection, represents the Father: the intellection represents the Sonne : and the will, the holie Ghoſt. For the Father, conſidering & know-

ing

ing himselfe, begot the Sonne; and the holie Ghost is the agitation proceeding of the Father, and of the Son.

This is the power whereby we know, receive, iudge and discern, having in it the beginning of Artes: hereto likewise is action reciprocal for thereby our actions are seen and iudged.

This power differs from the sensitive: for the sensitive takes knowledge but of things peculiar and singularly, but this other conceives, and apprehends both singular & universal.

How action becomes appropriate to intellect.

How it differs from the sensitive power.

The

Of the ob-
iect of in-
tellectuall

The offices
of intellec-
tion

The organs
of intellec-
tion.

The object of this power, is God, and the whole vniuersalitie of things, as well celestiall as elementarie.

The offices of this power, are to vnderstand & forme in him selfe, the images & representations of things, to retaine, and conserue them together: then afterward, to see, what agreement & what difference is between them.

The organs of this power, are the interior senses, wherof we haue discoursed already. Plato saith, that as the seale imprinteth on the wax, so (by meanes of the

(spirits)

(spirits) are the shapes of things imprinted in the braine. But this is the matter most meruailous of all, that we should retaine so great a multitude, and seuerall diuersities of things, & likewise for so long a time: but the reason thereof can neuer bee well or sufficiently expressed.

Wherefore, seeing by our actions our life is guided, we should pray vnto GOD, that hee would take pittie vpon our weake nature: and that hee would renewe his image in vs, to the end we may more per-

Our life is
guided by
our actions.

fectly

Aristotles
deuision be-
tweene the
two vnder-
standings,
actiue and
passiue.

fectly know his workes
in vs, and shewe our
selues more reuerent
and obedient to him.

Aristotle makes a de-
uision, between the vn-
derstanding actiue, and
that which is tearmed
passiue: mary hee calls
the actiue vnderstand-
ing nothing else, but
that which inuenteth
any thing, as the vn-
derstanding of Archi-
medes, did inuent the
Compasse.

The passiue vnder-
standing, is that which
inuenteth not of it self,
but makes approbati-
on of an others inuen-
tion: as he that appro-

ued

ued the inuention of Gunpowder, or that of the Compasse, or the Astralabe. The knowledges of the vnderstanding, are deuided into actions and habitude. The knowledge which is called action, is that part of the vnderstanding, which apprehendeth somthing, by forming the image thereof.

Habitude, is as a constant & resident light in the vnderstanding, whereof wee make vse whensoever we please.

The vnderstanding somtimes busies it selfe, and considers those

Actions and habitude, & knowledges of the vnderstanding.

things.

Of speculatiue & practiue knowledge.

Of reason, & the wills cōiunction there-with.

The definition of the will.

things, whereof it can but hardly reach to the knowledge : as the changes of the ayre, the reuolutions ordinarie of the heauens, & those are termed speculatiue. Sometimes it meditates on things that it can easily exercise, and then it is called practiue.

The word reason, is that which comprehends, and then the vnderstanding cōceiuing things, conferreth and makes iudgement of them, where-upon the wil makes his coniunction. Then may the wil be thus very well defined, it is a part or po-

wer of the vnderstanding, which is called reason: working freely, after that the vnderstanding hath tried, & iudged the thing to be good or bad.

If nature had continued in her first integritie, we should neuer haue willed, but what of it self had been good & honest: but the order of nature beeing perturbed, makes such an alteration, that there is a discord among the powers, & that the vnderstanding is sometimes deceued in iudging of things. And albeit it can easilie dis-

The hurt of
natures lack
of her first
condition.

The impe-
diments or
hinderances
of our vn-
derstanding.

How Gods
image be-
commeth
mishapen
in vs.

What wee
ought to
desire of
God, in re-

cerne the hurtfulnes of things, yet many impediments doe happen to crosse it: as selfe cōceit, or ouer-great weening in our owne selues, enuie, and other such like harmes, which drawes vs to cōmit enormous crimes, and to trouble (sometimes) the quiet estate of the publique weale.

Thus becomes the image of GGD deformed in vs, & keeps not the true Idea of his first excellence. Wherefore it behoueth vs, earnestlie to desire (with S. Paul) *that G O D would make perfect his image in vs,*

and

& that by vnderſtāding
& knowing aright the
cause & authour of all
things, we may attaine
to more noble & purer
actions, as well in our
vnderſtāding, as in our
will. Likewise, that our
memorie may euer-
more retaine good and
holy cogitatiōs of god,
and of commendable
actions, whereby reli-
gion is preferued & in-
creased: that he would
purifie our affections,
& in ſted of ſuch as are
euill and corrupt, ex-
cite (by his holy ſpirite
working in his Word)
honest and vertuous
motions in our harts.

paration of
our wants &
defects.

More-

Moreouer, to worke so graciously in vs, that the inferiour powers may be obedient to the superiour, beeing euer-more guided, by the sacred direction in his word contained: to the end, that by this accord and consonance of vertues in our soule, the honor of God may be exalted and reuerenced in vs, and publique tranquillitie kept and maintained, vntil it shal please him to receiue vs, and giue vs eternall rest in his high & happy dwellings.

Of

Of the immorta-
litie of the soule.

193

NOW, as concerning the immortality of the soule, some doe dispute in this sort, by arguments taken and deriued from nature. It is impossible (say they) that all the honest and vvell disposed people, which are borne and brought vppe in thys worlde, shoulde euermore be vexed or troubled with miseries. Yet is it euident, that the greater part of good people, are most of all, and oftneft afflicted greeuously, yea, many

Naturall arguments, concerning the soules immortallitie.

1. Of the afflictions of good people in this life.

K.

times

times slaine by the wicked, seditious and Tyrants. It is then necessary to think and say, that **G O D** hath reserved some port or haven of safetie for them, where (after all troubles) they may arriue to perpetual rest.

2. Of paines reserved for the wicked, notwithstanding theyr felicitie in this life.

Some likewise dispute on the contrarie part, of the paines reserved for the wicked, for, naturally we iudge and say, that euil deeds doe iustly deserue punishment. Yet oftentimes wee see, that they which are oppressours of others, both in body and goods, are neuer-

thelesse

thelesse happy in theyr
worldlie enterprises :
why then it is most cer-
taine, that a place is also
afterward reserued for
them, and paines like-
wise, where-with they
are to be punished.

First, Plato giueth
this reason : those thin-
ges that bee not of ele-
mentary nature, are not
subiect at all to corrup-
tion nor death : The
soule cōsisteth no way
of the elements , it is
then cleere, that shee is
not mortall , nor any
way corruptible.

That the soule is no
way cōsisting or made
of any part of the ele-

Platos rea-
son concer-
ning the
soule.

The soule
no way con-
sisteth of the
elements.

What nature can, notwithstanding her corruption.

ments, is apparant and manifest by this reason. It is impossible, that nature being corruptible, should cōprehend and conceiue things vniuersall and incorruptible : as to conceiue and apprehend God , with the vniuersality of things : the numbers, the differences of things honest and dishonest : yet naturally, and euen without teaching, men doe apprehend these things.

It is then to bee iudged, that the seates of these apprehēsiōs, are not natures elementaries, but much more ex-

cellent

cellent the corruptible things, & likewise that they are perpetual: see heere what natural reasons are yeelded, for the immortalitie of the soule.

But we, whom God hath so much looued, and endued with so especiall a fauour, as to make the beams of the glory of his Gospell shine vpon our vnderstanding, taking & receiuing the testimonies of true examples, and sayinges of the Prophets, which we know to be diuinely bestowed on them, & confirmed by the words and

Of Gods
great loue
and kindnes
to vs, farre
beyond o-
thers.

Mens care-
lesse regard
of the soules
immorta-
lity.

works of our Lord *Ie-
sus Christ* : assuredlie,
mee thinkes it is verie
meruailous, seeing that
this epithite of immor-
talitie is so apparant, &
cōfirmed in vs by ma-
ny sayings and exam-
ples, why men doe not
better prepare them-
selues, to vnderstād this
iudgement aright, and
that they haue no grea-
ter feare or horreur of
the paines eternall.

It remaineth there-
fore, that men of good
and vertuous dispositi-
on, ought to rest assu-
red, by the examples
of Enoch, Elias, & our
Saviour Iesus Christ,

liuing

liuing already in life
perpetuall.

And if wee will take
notice from the verie
first age of the worlde,
we shall find, that God
declared, how he wold
one day hold his iudg-
ment, to punish the
wicked, and reward the
good, according to
their seuerall workes, as
when he said to Caine:

*If thou hast well doone,
thou shalt finde it, and re-
ceiue like recompence: but
if thou hast doone euill,
thy sinne shall be hidden,
vntill such time as it shall
be declared and discou-
ered. This deferring &
dilatation of punish-*

Gods in-
struction of
the soules
immortali-
tie, from the
originall of
the world.

Gene. 4. 7.

The reason
of wicked

mens neglect of the
soules immortalitie.

Gods delay
of punishment agra-
uates the
chastisemēt.

Gene, 4, 7,

ment, makes the wicked more bolde & forward in theyr sinning, and begetteth likewise contempt of God: but albeit wee see not such transgressiōs punished in this world, let vs not therefore thinke, that they shall so escape without correction.

For, as the wise man of Greece said: *G O D deferreth his chastisement, but hee recompenceth that delaying with greater measure of pains.* And let vs likewise remember his own holie words, to wit, that *sinne shalbe discovered*, which let vs not thinke to bee

spoken

spoken in vaine, or that the words are of no effect: for, although wee beholde not heere the pittifull end of tyrants, or others that depart this life vnpunished, let vs yet remaine assured, that the measure of their scourging will be the greater afterward.

Enoch, who in his liuing body was rapt vp, and translated frō thys world, giues vs thereby to vnderstand, that after this life, there remaineth a better: then is it not to be doubted, but that Enoch, Elias, and those other holie persons, taught and in-

An especiall
proofe of
the life eter-
nall.

structed others in the happinesse of this lyfe perpetuall, and that it also remained after this present estate.

Iude. 1, 14.

Likewise in the Epistle of the Apostle S. Iude, there is a part of the sermon of Enoch, which speaketh in this manner: *Beholde, the Lord shall come with infinite company of Saints, onely to doe iustice, to rebuke and punish all those that haue doone euill and vngodly deedes.*

And Helie & Eliseus, who did raise vp, & make to liue againe some that were dead: and Elias, who was ta-

ken

ken vp in the presence of his friendes, & carried to heauen in his intire bodie, both in a whirle-wind & a flame of fire.

Many other examples, and namely the most euident example of our Sauour, vwho rose againe, and to him excited the companie of the prophets & holie Fathers, to liue with him perpetually, & to enioy the fruitiō of the company of God.

By diuine Scripture then it is most cleere, that our soules are spirits, which are not to be extinct in death like the

Infinite examples to cōfirme the immortalitie of the soule,

That our soules are spirits, not to be ouercome by death.

bodie:

body : but doe remaine
seperated afterward, &
liue perpetually.

Math, 10. 28

God saide, *that wee
neede not to feare such as
kill the body, and after-
ward can doe nothing els.*

Luke. 23, 43

He said likewise to the
cōuerted theefe: *This
day thou shalt be with me
in Paradise.*

That the
soule is to
liue with
Christ after
death.

If the soule could be
extinct and dissipated
like smoke in death, it
would not then follow,
that she should cōuerse
and liue afterward with
Iesus Christ : it is then
a spirit, which continu-
eth after death, and in
regard it is a spirit, it
cannot be idle.

As concerning the word *Paradise*, it signifieth the place of happy and eternall life: there where ioy, wisdom and iustice are in all abundance.

It is necessary to note the sermon of the good theefe, which he made hanging aloft on the Crosse, euen when he was at the instant of death, and when all the Apostles were astonied, and had left off theyr office of preaching, & did forget the mercies of God.

Vndoubtedly, thys spectacle was not without great signification,

Of Paradise, and what it signifieth.

The good theefes sermon on the Crosse.

for,

One part of
the world
refused the
benefit of
Christes
death,figu-
red in the
bad theefe.

for, there was to bee
seen two theeues hang-
ing with the blessed
Sonne of God, which
signified, that the
world was condemned
to death for most gree-
uous offences And see-
ing it should be so, that
the Son of God, was to
appease his Fathers dis-
pleasure, and by his
death onely: that yet
one part of the worlde
would still contemne
this benefit, & despise
the kindnes of thys Sa-
uiour, as may be discer-
ned in the bad theefe,
hauing no hope at all
of saluation, and in
whose person is figu-

red

red forth to vs, the wicked, seditious, and tyrants, enemies against the Gospell of GOD, who ought assuredlie to know, that their cōdemnation is alreadie doone, for theyr wilful contemning the mercies of God.

But the other part of the worldē, which are such as (with reuerēce) acknowledge and receiue this blessing of God, knowing & confessing (with the good theefe) that they haue deserued nothing but condēnation & death: yet trusting onelie in God, doe inuoke his

The condēnatiō of the wicked, and assurance of the elects saluation, in Iesus Christ.

mercy

mercy and propitiation, acknowledging also, that they are deliuered from sin & death, onely by the blessed & innocent death of their Redeemer.

The good thiefe, who desired his deliuerance of God, acknowledged him therein, and albeit he saw him there to die with him; yet he helde it for most certaine & assured, that this was he who could giue him eternall life: wherefore he heard the sweet answer of G O D, who promised him, *that that very day, hee shoulde bee with him in the place of*

rest,

rest, life, and ioy perpe-
tually. By this voyce hee
vnderstood, that his
sinnes were forgiven
him, and that life eter-
nal was (in mercie) be-
stowed vpon him.

Then, though hee
was hanged, broken, &
halfe deade, yet (for all
that) he did honour &
gaue reuerence to the
Sonne of God: euen
then when the whole
Church was silent, and
when the Apostles
were amazed and di-
spersed, yet hee confi-
dently said. that he who
was there hanged, and
readie to die, shoulde
(neuerthelesse) raigne

When the
whole
church was
silent. & the
Apostles
dumbe, yet
the good
theefe prea-
ched & glo-
ry of God,
in his sonne
Christ Iesus.

and

and giue eternall life to men: he called on him, as the onely maister & authour of life: Nay more, he defended the glory of GOD against the other euill speaker.

This spectacle then admonisheth vs of many things, and all good mindes doe acknowledge, their transgressionsto bee fixed to his crosse: for wee are all (by our sinnes) subiect to death and calamities of all sorts, and can no way bee deliuered but by the Sonne of God only. It remaines then, that wee call on him, that wee declare to o-

thers

of the soule.

thers these great blessings, & that we maintaine his honor & glory, against all miscreants and euill speakers: whatsoeuer afflictions, torments or deaths we endure in the cause, to the end, that hee may giue to euery one of vs, that which hee did to the happy conuerted theefe, saying: *This day thou shalt be with mee in Paradise.*

Seeing then so great a matter is cōtained in this speech and conference, of our Saviour Christ with the good theefe, let vs confirme and fixe in our harts,

How much wee stand bounde to defend the glory of God, against all Atheists & misbelieuers.

this

The soule is
a liuing spi-
rit, after the
bodies
death, and
consisteth
no way of
the bodies
temper.

this saying and most
powerfull sentence:
which manifestly de-
clareth, that the soule is
a seperable spirit, liuing
after it hath left the
bodie, according as
Christ himselfe sayde,
that the spirit of the cō-
uerterd theefe, should
conuerse and bee with
him in Paradise.

Assuredly, it coulde
not conuerse nor liue
after death, if it vvere
onely of the bodies tē-
per, or if it were some
smoke, neyther coulde
it likewise bee in Para-
dise, but would be dis-
persed abroad in the
ayre.

In Saint Mathewe,
Moyses spake and con-
ferred with our Sau-
our in the Mountaine,
although it be plainelie
written in the Booke
of the repetition of the
law, commonly called
Deuteronomie, that
Moyfes was deade and
buried: our Sauour
then spake with the se-
perated soule of him.
Saint Paule saide, *that
he desired to be deliuered
from his body, and to bee
with Iesus Christ.*

Math, 17,3,

Philip, 1,23,

And to the Corin-
thians hee said: *While
we remaine in this bodie,
we are far off from our
Lord. But we haue this*

2. Cor, 5,6,

confi-

confidence, that after we shall haue finished this long voyage, we shall then abide with him.

1, Pet, 3, 19,

Luke. 16, 19

And S. Peter sayth, that the Spirit of our Lord, while his bodie was in the Tombe, preached vnto the spirits of them that were in prison: which then assureth vs, that our soules are separable spirits. In Saint Luke, the historie is recited of the wicked rich man that was in hell torments, & the poore begger, whose spirit was in Abrahams bosome.

In another place, GOD sayth, that hee

is the God of Abraham,
and the God of Isaac, and
the God of Jacob : and
that he is not the God of
the deade, but of the li-
uing. Let vs then end
vvith this conclusion,
that Abraham, Isaac &
Jacob are liuing.

Math, 22, 32

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A

Gods providence.

Socr. Tell me, which doost thou iudge to be workes of Fortune, or of reason and deliberation? as much to say, as those workes that haue no certaine end, neyther are knowne wherefore they be made? and what thinkest thou of such, as manifestly doe appeare, that they are made for the benefite of men?

Aristo. Doubtlesse, those which are made for the profit of men, are questionles workes made by reason & deliberation.

Socr. Doth it not the appeare to thee, that

A Dialogue of

hee that frō the beginning made men, and gaue thē sence, whereby they shoulde haue knowledge of euerie thing, did it not for their benefit? as eyes to behold thinges visible: eares to heare soundes: & so likewise of things that are apprehended by sent, whereof no profit woulde bee had except we had nostrils: nor knew wee howe to perceiue or distinguish which taste is sweet, & vvhich is sower or sharpe, except we had a tongue and pallate to tast them? Moreouer, dooth it not likewise

seeme

seeme to thee, to bee a worke of Gods high prouidence, to enclose (within lidds) the weak and feeble eyes, which when need requires to see, doe open, & close againe when desire of sleepe vrgeth?

And to the end no angry windes may bee offensiuē to them, hee hath placed the browes ouer the eyes, as also to defend them from the sweat, descēding down the head, yet kept thereby out of the eyes. As in like maner the eares, that receiue all sounds, and yet are neuer full: the teeth also in order

17
A Dialogue of

made and placed, that those before do cut the meat, and those behind chewe & prepare it for the passage: so may we say of the mouth, whereby the foode hath conuoy to the stomack, being seated vnder the eyes and nostrills: but the cōduit of offensive superfluities, is placed behinde, and far from the seuerall seates of the senses, least it shoulde be any way hurtful vnto them.

These things which thou discernest to bee made by so great a prouidence, whether doost thou attribute

them

them to Fortune, or to counsell and deliberation?

Aristo. Assuredlie, these things seeme to mee, to bee the workmanship of a most wise Creator.

Secr. And the naturall great desire vvee haue to beget a continuation of linage, as also of mothers to nourish their young chyl-dren, & when they become great, a care for theyr liuing, and then the mightie feare they haue of theyr death.

Ari. In sooth, al these thinges are the workes of him, who had a will,

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that by counfel, reason, and deliberation, his creatures shoulde bee made liuing, hauing both sence and moouing.

Socra. Dooth it appeare to thee that thou hast any discretion, whereby thou makest apprehension or iudgment of these thinges?

Thou hast in thee a little portion of thys earth, which thou seest to be so great, & a small quantitie of humour, which is of so large aboudance in the world: nowe, considering eyther of these thinges to be so great, & yet thou

hast

Gods providence.

hast of eyther some
final portion, and alto-
gether being so assem-
bled in thy body, as
thou couldest haue no
vnderstāding at all, ex-
cept they were in this
sort ordered: These
things (I say) being so
great, and in multitude
infinite, howe doost
thou imagine, but that
they should be well or-
dained?

Arist. I can no way
perceiue their ordena-
tion, as I behold the or-
der of other workmēs
labours.

Socr. Why euen so
thou canst no way be-
holde thy soule, which

A Dialogue of

directs and gouerns (at her pleasure,) all thy whole bodie : yea, and in such sort , as thou mightest else say, thou doost all thinges without counsell, reason, or deliberation , but that onely raiseth regard of feare and trembling.

Arist. I vvoulde be lothe to neglect the Gods, but doe holde and esteeme them so great, as wee shoulde haue nothing els to do, but to be reuerent onelie toward them.

Socra. The greater then thou esteemest them to bee, the more thou oughtest to ho-

nour

Gods providence.

nour them.

Arist. If I wist that they had any care of men, I woulde adore them, and neuer neglect them.

Socra. VVhy howe canst thou thinke, but that they haue care and regarde of vs, seeing man is made onely (aboue and beyond al other creatures) to goe vpright? to fore-see many thinges intended to him, and to gouerne all other creatures vnder him? hauing eyes, cares, and a mouth bestowed vpon him?

And though to some he haue giuen but feet,

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as to Serpents : yet to mā he hath giuē hands, to garde himselfe from many outrages, wherein we are more happy then other creatures.

And albeit other beastes haue tongues, yet to man onely it is giuen , to turne his tongue from one side of his mouth to the other, thereby to forme an intelligible voyce, to dispose and make known his thoughts to others.

Now not onely is this care taken of our bodies, but much more of our inward spirits. For where or when did any

other

Gods providence.

other creature euer
thinke or consider, that
God was the Creator
of the very best and
greatest thinges? Or
what kinde else, (one-
ly man excepted) dyd
euer, or can giue honor
to God? or keep him-
selfe from cold, heate,
famine, thirst, & other
inconueniences? Or
shun diuersitie of dis-
eases? Or by exercise
gather strength, ability,
and learning? or retain
longer and more faith-
fully what-soeuer is to
be vnderstood?

Seemes it not then to
thee, that man onely is
(as a God) amongst all

other

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other creatures? more excellent, and out-going them both in body and minde?

Vndoubtedly, if man had had the body of an Oxe, hee coulde not haue doone what soeuer he would: & such as haue hands (without any other part of inward spirit) haue somewhat to bee reckoned of much more, then they that haue no hands at all.

But thou that hast handes and vnderstanding, canst thou think that God hath not care and respect of thee? Doost thou not think,

that

Gods providence.

that the most auncient
and wisest Citties, are
those that most dilli-
gently & carefully doe
honour the Gods?

Learne, learne my
friend, that thy soule
gouerns thy body: like
wise, that the good spi-
rit which containeth all
thinges, directeth all
thinges at his good
pleasure.

Thinkest thou that
thine owne eye can see
many thinges farre off,
& that Gods eye doth
not discern them al-
together? Or that thy
minde may conceite at
one instant, what is
doone in Athens, Sci-

A Dialogue of

cilie, Egypt, or elsewhere, and the Diuine Spirit or minde, dooth not know all things directly together? Yes, hold and beleue it for most certaine: that God sees, heares, regards, and hath care of thee, me, & all thinges else whatsoeuer together.

FINIS.

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more easie and speedie apprehen-
sion, of the speciall matters handled
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